

THE PACIFIC

Moore Geo Edwards
1691 004



Volume XLIX

Number 37

TO me Christ is less an object of knowledge than of simple reverence and old Creeds, of the older philosophical love. If I take literally the words of the statements, I should have to doubt them; but if I take them as the expressions of an exuberant affection, a royal love, I will rejoice in them. To me he is Light of Light and God of God; very Light of very Light and very God of very God; to me he is the Wonderful, the Counselor, the Everlasting Father, the Prince of Peace; before him I bow, crying out as I look up to his wounded brow and wounded side, "My Lord and my God!" There is no reverence I have that goes beyond the reverence I give to him; there is no reverence I ever knew that goes beyond the love I want to offer him; there is no loyalty I have to any being, seen or unseen, known or imagined, that transcends the reverence and the loyalty I wish to pay to him. He is my Lord; he is my Master. I am sorry I do not understand him better; I am sorry I do not love him more; I am sorry my capacity for reverence is so slight; I am sorry I follow him so far off; but he is my all and in all; I have no thought of God that runs beyond him; I have no reverence or affection that ever transcends or can transcend what I want to lay at his feet.—*Dr. Lyman Abbott.*

THE PACIFIC

Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - \$2.00
To Foreign Countries in Postal Union 3.00

ATTENTION!

All lovers of hunting, camping and fishing, attention!

Would you like to spend your summer or fall vacation among the mountains of Northern California, where there is plenty of deer and bear to hunt; also fine trout fishing; and amidst unsurpassed mountain scenery? Plenty of good water. Camping parties conducted and guided.

Please write to Mrs. D. B. Gray, Burnt Ranch, Trinity Co., Cal., who will take a limited number of boarders for the summer at \$25 per month. References given.

DIVINITY SCHOOL

— OF —

HARVARD UNIVERSITY
CAMBRIDGE, MASS.

An Undenominational School of Theology.

Announcement For 1900-01 Now Ready.

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

SAN FRANCISCO LAUNDRY
Office, 33 Geary St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

THE Editor of The Pacific and Rev. E. S. Williams, at Saratoga, heartily commends Oak Grove Cottage, at Saratoga. Open to visitors all the year. Address Charles C. Bell.

THE BOOK STORE

Of the American Tract Society has moved from the Palace Hotel Building, 637 Market street to 16 GRANT AVENUE, bet. Market and Geary Sts. Our store and methods are not strangers in San Francisco, and we are pleased to announce that at the new address we shall continue to carry the best books in nearly every department of literature.

A much larger salesroom with perfect light will enable us to increase our stock and display it advantageously. We are sure that a visit to our new store will prove a pleasure.

A continuance of your esteemed patronage is cordially asked.

L. H. CARY, Manager.

SCHOOLS.

POMONA COLLEGE, CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Seeks to give a complete college training.

Address for catalogue, etc.,

REV. FRANK L. FERGUSON, President.

REV. E. C. NORTON, Dean of Faculty.

Mills College and Seminary

THE OLDEST

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco.

Fall term opens August 8, 1900

Write for catalogue to

MRS. C. T. MILLS, President,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

BELMONT SCHOOL,

BELMONT, CAL.

This school intends to meet the most intelligent and exacting requirements regarding Christian influence, sound scholarship and physical well-being. It is fully accredited at the University of California in all the courses, also in advanced work, and at Stanford University, and gives especial attention to preparation for them, but it will continue to offer thorough preparation for the best Eastern colleges and technical schools. We believe that our entire equipment—our teaching force, our laboratories, library, gymnasium, heating and electric lighting—will command the confidence of those best able to judge, and we therefore cordially invite all interested in helping to build up a center of good moral and intellectual influences to visit the school, whether they have sons to educate or not. For catalogue address,

W. T. REID, A. M. (Harvard),

Head Master

IRVING INSTITUTE, SAN FRANCISCO.

Select Boarding and Day School for Young Ladies.

Primary Department for Children.

A carriage will call when desired.

This school, so well known for twenty years, has moved into an elegant and commodious building on the northeast corner of California and Buchanan streets. It gives full seminary and college preparatory courses, language, education, music in all branches, and art. It is accredited to the universities.

For further information address the Principal

REV. EDWARD B. CHURCH, A. M.

OAKLAND SEMINARY, 528 ELEVENTH ST.,

Corner of Clay.

MRS. M. K. BLAKE, Principal.

The oldest private school in Oakland. Best accommodations for boarding and day Pupils. Includes the different departments, from Kindergarten to University Work. None but teachers of large culture and experience employed.

Special attention is given to Art, Music, Oratorical Work, Physical Culture and Department of a safe and pleasant home school. Centrally and healthfully located.

Prof. Harry Stuart Fonda, late of Mark Hopkins Institute, has charge of our Art Department.

PACIFIC THEOLOGICAL SEMINARY

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Social Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Oakland, Cal.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 13 September, 1900

GOD'S WAYS

God's ways seem dark, but soon or late
They touch the shining hills of day,
The evil cannot brook delay,
The good can well afford to wait.

WHITTIER.

The Native Sons and Daughters made a fine showing of physical strength and mental vigor as they paraded the streets of San Francisco on Monday last. What a pity that some of them should have so forgotten the claims of a large and true manhood—not many comparatively, but far too many for honor—as to behave themselves unseemly. There were scenes during those days, by some wearing the badges of Californian nativity, which made the heart ache for the actors and fear for their influence on the future of their state. It can not be too frequently urged or too deeply impressed upon all our citizens that virtue is the sole sure foundation of prosperity.

The supreme importance for any great undertaking of one directing mind, and of organization and spirit in carrying out the behests of that mind, received impressive illustration, in the success which crowned the Admission Day celebration. No commonplace mind, or directory of minds, working together, could have grasped that undertaking as a whole, and provided for its details with such perfection. It was a magnificent idea, thoroughly wrought out; a triumph, on which all engaged may fairly congratulate themselves. Its success must have been a source of keenest pleasure at the time, and a foundation for pleasant memories in the future. So, down through all the details of service, the directing mind seemed opportunely present at the point of action, and to have been heartily supported by each individual group of actors. It was this interlinking of agencies in accordant activity, which produced the result. Which things are an allegory. For just so there is

over all of us and over the work committed to us, one unerring, all comprehending, Mind, which sees the end from the beginning, grasps all the details, and commits its execution to chosen agents. It is our privilege to be sure of that and to know that when so engaged we are not adventuring any interest. It is our joy that our Father has made all this so indisputably sure. But it is also no less clearly manifest that no merely individualistic or haphazard service will bring success in our life work. Organization is needed; an orderly adjustment of responsibilities, and co-operation in meeting these. But even more important is the living, hearty, sympathetic purpose; system, touched and inspired by life. Without order there will be confusion and partial failure; but without spirit only unrelieved death.

A full and interesting report of the annual meeting of the Woman's Board of Missions for the Pacific will be found in the Board columns this week. The women of our churches are to be congratulated because of so successful a year—the report of the treasurer showing all pledges and expenses for the year met, and a balance of more than forty dollars in the treasury. At the meeting last week great and deserved tribute was paid to the devotion of Mrs. H. E. Jewett to the work of the Board during the last ten years. As its president during those years she put much time and heart into the work, and we do not detract from many another noble worker when we say that the success of those years was in great measure due to the earnestness and ability of the president. Now that she could no longer be prevailed upon to continue in that official capacity, along with others we rejoice that the mantle has fallen upon Mrs. A. P. Peck, wife of Dr. Peck of the North China Mission. The Woman's Board in this selection has put itself in position for splendid work in the years to come.

Did It Pay?

Four days of festivity, unique in many features, Californians have enjoyed—three of them fairly their own, the other raided from the Lord. The whole state has been in a fever of excitement; but in and around San Francisco there has been a delirium. Business, except that immediately concerned with the festivities, has been almost paralyzed. The city, in its holiday garb, surpassed all previous attempts at decoration. Everywhere along the line of march, on buildings, on floats, and in dress, were charming effects of color. In the devices also there was abundant evidence, not only of work, but of artistic taste and inventive genius.

But it was at night, and under its electric lighting—unequalled in the scale of wonderful design and surpassingly beautiful effects—that the glory of the pageant appeared. It was a moment to be remembered when, at the appointed moment, the current was turned on and a dream city sprang into being. Night was transformed into day and the city of real life became a poet's vision. The great thoroughfares were marked by lines of colored lights, festooned and draped and wrought into varied forms of beauty. The buildings took on more delicate lines, and sprang into the air, outlined in light against the darkness of the sky. One never appreciated the graceful proportions of the noble ferry tower until it thus stood out in its unearthly adornment; nor the grandeur of the City Hall.

Did it pay for all the expenditure of time and strength and money? The strain in all these directions was intense, the drain upon resources enormous. The sums collected by the committee having the celebration in charge—over \$50,000—were but the smallest item in the cost. Ten times \$50,000 would not pay all the bills incurred in decoration, transportation and personal expenses—all for four days of delirious pleasure and spectacular beauty. Were these a full equivalent? Did it pay for the casualties, the sicknesses, the deaths, sure to result, directly or indirectly, from the exposures incident to the celebration? Did it pay for the carousals, which rendered night hideous, the debaucheries, the deterioration of character, the losses to manhood, all the sickening under side of this Admission

Day celebration? Did it pay in view of all the interest involved and in view of the needs of this burdened world—did it?

It is in no critical spirit that these questions are asked; still less as implying a negative answer. There are larger interests than those of finance; and good and ill are blended in all human affairs. It was worth what it has cost, if out of it shall come a fuller appreciation of our heritage in this fair state, a larger public spirit and a more intelligent devotion to civic righteousness.

But there are other bearings of the subject which are worthy of consideration. How about those missionary operations which have recently been so severely criticised—do they pay? Limit the inquiry to China. Take the pecuniary cost into account. Our Congregational churches are expending there about \$130,000 a year in establishing Christian institutions upon a solid basis. There are also, as in the celebration, some outlays not included in these estimates. And the American Board is but one of 54 different missionary societies operating on that field. The expenses, in some aspects of the case, seem large. Yet little, if any, in excess of the sums expended for the four days of California's jubilee. We would not undervalue the constructive advantage of these festivities; we hope for large returns in material and spiritual prosperity. But over against all that may be claimed for that we place the more than 80,000 living men and women in China who, through missionary effort, have been lifted out of their godless death, and are walking in the strength and grace of their Lord. Five thousand hundred dollars or even twice that sum, does not seem an extravagant outlay for such results, does it?

But there have been losses of life among those 2,500 faithful Christian men and women who have left home and country to carry to needy fellow-creatures the knowledge of God, their Savior. We must not overlook these. Truly, though the lives thus laid down, all told, will probably fall far below the number sacrificed in carrying out California's observance of Admission Day.

If we add to these those of native converts who have fallen a prey to the wild fury of their misguided countrymen, the losses will doubtless be in excess of the victims of these four

days. But on the other hand and by way of constructive benefit, we may think of the Christian testimony of those who have thus sailed o'er bloody seas. In no other way could they have so demonstrated the reality of that great change, through which they have passed out of death into life. In no other way could they have so witnessed to the worthiness of God their Savior, or prepared so effectively for the harvest of souls, which the suffering Lord is yet to reap over all the fields enriched by the blood of these slaughtered believers. Their heroic deaths have forever taken the sting out of the sneer against "rice Christians." And their steadfast constancy in defending and serving those who have brought to them the Word of life will yet win for them, as it should, the meed of grateful appreciation by the Christian world. If, then, California's expenditure for her jubilee celebration is justified, are not Christian missions worth what they cost?

Wanted—Homes.

Two may make a home, but not *the* home. The ideal home embraces more than two—three, five eight, any reasonable number. It is a Christian institution. It does not exist outside the pale of Christian civilization. Marital love, parental love, is not altogether a product of Christianity, but the *home* is. For home consists not in numbers or in blood relationships, or even in natural affection; its unifying bond is primarily spiritual. Parental love cannot, alone, create family life; its counterpart in filial affection is no less essential. Nor service. Unless wisely directed and expressed, service may degenerate into servitude. In many households it does issue thus. Parents are slaves and children masters, or else the reverse. Either way home is lost; there must be mutuality, alike in dependence and in service. Subordination also; as the Scripture has it, "submitting yourselves one to another." And this involves in its truest form the controlling influence of a great moral purpose. So we come round again to the initial thought, that the home is a Christian institution, designed to further the ends of Christianity in the world—a training school of God's children in righteous character and a preparation for heavenly blessedness.

This is one reason why ancient heathendom does not number singers like Longfellow and

Whittier and Lowell among its poets; why childhood finds such scant recognition in Greek or Roman classics. It needed grander ideals than cosmic or forensic religion conceived to set the home in its true light, and to crown it with the wreaths of poesy. Whatever, moreover, may be claimed for the thought of the present day, as broader, deeper, more truly Christian and nearer to the heart of things than that of former years, it has certainly lost in its closeness of touch on the home, and with this, in its power to evoke harmonious thrills from some of the most delicate sensibilities of man's being.

There has been no more constructive agency in the building up of our nation than its home life. It has molded character, directed legislation and democratized social conditions. It is today the strongest support of the eight-hour movement. One is reminded here of the brilliant and eccentric John Randolph. It is his own testimony, that nothing saved him from being carried away by the flood of infidelity, which swept over the land at the close of the Revolutionary war, but the recollection of the time when, at his mother's knee, he learned to pray: "Our Father who art in heaven." Of John Quincy Adams, too, it is related, that a fellow Congressman, approaching him, said: "Mr. Adams, I know how you came to be what you are. I have just been reading the memoirs of your mother," "Yes," was the grateful rejoinder, "all I am I owe to her." Nor can the homing instinct be overlooked which draws so many men who have achieved fame and fortune in the world back to the scenes of their childhood, in the rural towns of New England; and which is now finding frequent expressions in "home-coming" festivals—such as are yearly observed in New Hampshire and some other states.

All this is significant in another view. It suggests, what is indisputable, that surroundings of wealth and an atmosphere of luxury are not favorable conditions for the cultivation of the home. It may flourish amid them, notwithstanding; but its natural habitat is, like the skylark's, nearer the earth. The homes of New England and of Scotland, to which the world owes so much, have, as a rule, been modest abodes, the humble nursery of simple virtues, where God-fearing parents have rear-

ed stalwart children; where straitened means have helped to train to industry and thrift; and where compulsory dependence has bred habits of kindly consideration and mutual service.

The very asperities of climate in our Eastern states, also, have conduced to family life by calling out the latent resources of those shut in together, and so promoting healthful occupations and social pleasures. "The stern and rockbound coasts" of our Atlantic seaboard, have thus ministered powerfully toward piety, philanthropy and sound political wisdom.

On the other hand, the wealth of climate and of soil on the Pacific Coast have combined with other influences, to weaken home ties and to develop a character lacking in some of the essential qualities of the highest manhood. Excessive individualism constitutes our great pride. These obstacles can be overcome and the full benefit of our glorious heritage reach us without abatement. But for this we must conquer our environment. Unless we do this, succeeding generations of native sons and daughters are bound to fall below the standards of their fathers; and the stability of our free institutions be seriously threatened.

Home ties in California are weak, let us confess it, as compared with those of the older states. Our genial days tempt to out-of-door life and occupations, rather than to those of the household; our dependence upon each other for service is less; our realization of common interests and the growth of social virtues is consequently inferior to theirs. It may be feared that the generous readiness of brothers and sisters to share with each other their good things, will not be as frequent as the years go on. Indeed, the indications of such unsympathetic and even antagonistic relations seem every year more painfully apparent. The mercenary spirit, which invades every sphere, is working disaster just where its power for ill is most to be dreaded.

A prevailing religious indifference is also reacting upon the home. The Sabbath is secularized and no longer comes in as a break to the busy scenes of the week. What with Sunday papers and outings the quiet home-making family life has gone and its aid been lost.

Yet, nothing is surer than that these adverse conditions must be changed, and the

home be re-established in the hearts of the people, or all that we hold dearest will suffer fatal loss. What more fitting occasion than this jubilee season for serious thought and high resolve; for a determination, so far as in us lies, to supply whatever is lacking and to take out of the way whatever threatens the integrity of the Christian home, or to impair its saving efficacy in the community.

"The Guard Broken."

So far as figures can tell the story, the following will show the dimensions of the work which the anti-foreign fanatics in China have endeavored to overthrow. At the beginning of the outbreak, there were 54 Protestant missionary societies represented in that empire; 23 of these being American. Two thousand four hundred and sixteen foreign missionaries were laboring there—976 from the United States and 624 from England. Five hundred and twenty-seven of these (276 Americans) were ordained ministers, and 519 laymen; of the entire number nearly 300 were connected with the China Inland Mission. The stations occupied were 470 (155 American), with 1969 outstations. In their churches were enrolled 80,622 communicants; and in their schools, 30,046 day pupils.

There is much difference of opinion among those best qualified to judge as to the prospects of reopening the work. At the best, to human view, the prospect is troubled. But it is all serene where our Father holds sway. These disturbances have not occurred without his knowledge, or beyond his control. And his eye surveys, not only the final issue, but all the steps involved. The wrath of man here, as elsewhere, is to be made to praise him, and the remainder of it he will restrain. He has been doing it, is doing it, and will continue to do it. Who can recall the wonderful spiritual movements, which have been going forward in China during the past few years, the blessing which has attended Foochow college and associated work, the more recent, unlooked for, and remarkable revival among the students at Tung Cho, news of which came to us almost simultaneously with the story of the outbreak—who can read these stories and not see God's hand anticipating and preparing for the whole wonderful movement! How gloriously,

too, many of these Chinese Christians are justifying the confidence reposed in them by their Master and fulfilling their trust! They are "sailing through bloody seas"; but, thank God, they are sailing. And he, whom they serve, knows how to make the angriest storm subside into a calm, and so to bring their bark "immediately to the land whither they would go." One may even feel an exultant serenity like that which recently possessed one whose soul was kept in absolute repose, while for hours all heaven's artillery incessantly flashed and threatened destruction. "My Father is above it," was the quieting thought, "and except he give the word nothing can hurt me." That was the pillow on which the troubled found rest. And the storm which is sweeping over China is equally subject to the Father's sway. It, too, is among those "all things," which "are working together for good" to Christ's kingdom and to the Lord's servants.

The deliverance of so many missionaries from apparently inextricable perils is another of the cheering tokens. The snare was broken when hope seemed gone, and they went free. And now comes a last item in the record of delivering grace. Rev. Geo. Allchir writes from Japan of nearly 200 missionary refugees from China, to whom they had been permitted to minister in Kobe at the date of his note (August 16th), some of whom were then recuperating at their mountain retreat.

Some Statistics

There is much of interest for others than Presbyterians in their recently published statistics. The total number of churches reported is 7,750, a net gain of 2,804 during twenty-five years. These churches average 127 members each, the whole number of communicants being 983,907. The additions on confession during the past year are 57,183. Only 80 of the more than seven thousand churches received 50 or more additions from this source during the year; but of these, four are in China, two in India, and two in Alaska. Such a fact as this is not needed for proof, but it does afford strong confirmation of the profitability of missionary work, a confirmation all the more cheering when the greater strictness in examination upon mission fields is taken into account.

Of contributions, the largest reported from any single church for Home Missions was \$41,696 and Foreign Missions \$31,984.

An interesting point of comparison, and very suggestive, is that of the relation of conversions to contributions. Two churches are instanced, located in the same city, and of about equal membership (700). One of these reports additions by confession of less than 30, and benevolent contributions aggregating \$23,000; the missionary offerings of the other were not quite \$9,000, but its accessions from the world were over 70. What does this prove? That personal work in the one case was more spiritual than the other? or that on the one the grace of liberality had been more abundantly poured out than on the other? Not necessarily. The difference may be that of circumstances, the class of people served for example, the comparative intelligence of the two congregations, their ages and susceptibility to emotional appeals, the already existing ratio of communicants to non-communicants in the congregations, the actual wealth represented in each, and whether generally distributed or held in the hands of a few benevolently educated people, and also the number and weight of financial burdens—all these matters must be duly considered if justice is to be done to pastors and churches. Quantity of service is of course important, but so is quality. And service equally faithful and equally productive may vary greatly in outward form. Christian nurture is no less important than the new birth. It may even at times take the precedence in its demands upon pastoral time and strength. After all, statistics need to be supplemented by much information of another sort, if the judgment is to be fair.

Kindness is a precious oil that makes the crushing wheels of care seem lighter.—Eugene Field.

The benefit we receive must be rendered again line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away quickly in some sort.—Emerson.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—Charles Kingsley.

Breaking Ground in Alaska.

Editor of the Pacific: Your readers will no doubt be interested in learning the facts and circumstances that led up to our first Congregational church services held in York, Alaska, under the auspices of the Home Missionary Society. I left Nome in the reaction of its boom the morning of July 26th, for York, on the old whaling bark Thrasher of San Francisco, arriving here the morning of the next day at 11 o'clock, where I found a camp of about one hundred persons.

On arriving in York, which, by the way, is located five miles above Cape York, and fifteen miles below Cape Prince of Wales, I was met on the beach by a goodly portion of York's mining population, and being the only passenger landed, I was soon the center of an inquiring group, one of whom asked, "Do you come up on a mining proposition?" "No; not quite on a 'mining proposition,'" I answered, "No; but on a 'prospecting trip.' I am going to 'prospect the camp' to see what the chances are for conducting religious services here next Sunday." "Well, partner," another of the group responded, "you'll find the prospects pretty good along that line, for we've only had one religious service here this summer, but the prospects for finding many religious people ain't very good, as there ain't many of 'em 'round here." This latter statement was not strictly true, as in 'prospecting' the camp later, I found quite a number of "em." My reception in the camp was cordial and the crowd appeared pleased with the prospect of a religious service and a minister in the place. After getting my tent stretched and things fixed up, in all of which I was helped by two of the miners in the camp, I started to look for a place to preach and succeeded in securing a building originally intended for a saloon in which to conduct my services. I soon had it cleaned up, secured some boxes and sluice box lumber for seats, and had things in readiness for our Sunday services of the 29th at 11 a. m. I then wrote out some notices of the services, posted them around the camp, two of which were in saloons, as they are too frequently the rendezvous of miners in all parts of these northern camps.

Next day, when the hour of service arrived, I had a congregation consisting of four women, twelve men, three of the latter being native Esquimaux. The congregation was not large, most of the men being out on the creeks, but it was exceedingly attentive. The circumstances in which the services were held were unique and interesting.

Here, on the northern shores of the Behring sea, in a cabin built for a saloon, the open door of which looked out over the deep-rolling sea; the saloon counter ranged along one

side of the building, a large barrel in one corner, a pile of shingles and debris behind the open door, with a covered gambling table for my pulpit-stand, from John iii: 16 I preached of the infinite love of an all-wise God. The day was beautiful, the sky was clear and in the upturned faces of that congregation I could read the expression of gratitude and appreciation at again being permitted to hear the gospel's joyful sound. At the close of the service words of commendation were spoken and one remarked that, "This has seemed more like Sunday than any day since we left the states." So the service closed, making clear again to me that the workman of Christ is much appreciated and always welcome in these northern camps.

Edw. Curran.

Thew have a woman in the first ward of Chicago who has official charge of its streets. Having suffered by deaths in her family, by reason of their unsanitary condition, she gave herself to the study of the subject as a whole; and for two years acted as an unpaid superintendent of streets. Since then she has been regularly entered upon the roll of city officials. She has charge of both paving and street cleaning, employing about 75 laborers, mostly Italians, in whom she has been able to inspire a genuine interest in their work and pride in their overseer. Every rose, however, has its thorn, and some of them do squirm a little under the pressure. "She no cuss," they say, "but she make work all the time."

During the past five years England has sold to China 190 field and position guns, and more than 60,000 rounds of ammunition; 297 machine guns and over 4,228,400 cartridges. Besides this, it has been building her warships and furnishing instructors for army and navy. Indeed, all the great powers—Germany, France and the United States, certainly—have been bidding for the contracts, and priding themselves upon their success in obtaining them and upon the character of their work. Now they find they have been but putting a club into the hands of their foe, with which to beat their brains out. Surely, there is a better way than this for representative Christian nations to use their superiority over the unevangelized. Unsanctified knowledge is always a peril.

We don't get really inside ourselves, even, into the closest of us, where the Lord tells us to go in and shut the door, and speak to Him. We act in a hurry, on the outside, according to the way things touch us, and people seem. We even say our prayers outside. It's the reason of all the wickedness and the pain and the trouble.—Mrs. A. D. T. Whitney.

Sources of Power.

[Paper read at the Pacific Coast Congress by Prof. C. S. Nash.]

It is personal power that reaches a living soul. Material resources may be employed, but behind them is always the resolve of a self-conscious will and the push of personal energy. Men, thus, are sources of power unto one another, recruiting strength and influencing action mutually. Our power, however, is like the moon's light, borrowed. The original and perennial fountain is the infinite Spirit, God.

The question of the hour, then, is, How can we secure large increase of God's action in these spiritual operations concerning which we are in conference? And since spiritual power flows as freely as do the vital forces of the material world, the question passes over into the form, By what readjustments can we better meet the conditions of the higher power? Should this paper seem to make too little mention of the central doctrines of salvation through faith in the one Savior and renewal of the Holy Spirit, let it be understood that these are not slighted as secondary, but are held so primal as to bound and quicken all our religious thought and labor, and to underlie and interpret the present discussion.

MORAL CHARACTER.

1. The first answer concerns moral character. Only on the basis of genuine and growing character will God empower us or men give us approach to their hearts. Not goodness alone, but goodness first, last and all the time, is the condition.

One constant aim should be at spherical character. Specialization is less in place in the moral realm. A florist may limit himself to pansies and refer all comers to the next street for roses; but no man may specialize on courage or sympathy and send interested parties to one neighbor for truthfulness and to another for temperance. Weakness at any single point may in a moment discredit a whole character and unhorse a mighty man of valor.

A further aim must be to be great as well as good, to be great in goodness. Self-renunciation and kindred truths are sometimes used harmfully. What a magnificent man he was who gloried rather in his weaknesses than the strength of Christ might rest upon him! The cry, "Oh, to be nothing, nothing!" may easily be at fault. There is truth in the familiar lines—

"Less of self and more of Thee;
None of self and all of Thee."

yet they need to be complemented by another equally valuable sentiment;—
This strenuous day is rightly emphasizing the latter idea. Never were men so challenged to

make the most of themselves. Not even the spiritual man, he least of all, is exempt from the challenge.

Christians often speak as if God's indwelling were in certain chambers of their being, which have been emptied of self for the purpose. What he inhabits is the very fibre of soul and body, the solid parts of personality, the warp and woof of manhood. Into our being his Being pours "like light into a fountain running o'er." The immediate inference is obvious, that the amplitude of a man's own nature, conserved and cultured, measures his capacity for God. It also determines his power among men. It is of men as well as God that the posts of signal responsibility, labor and honor are for strong men. No man who neglects his own enlargement may expect men to over-rate his sanctimonious or strained aping of power. We who long to see men bend under God's Spirit must unlock our unused energies. To effect much with God, we must get able to effect much without him. The apothegm is apt; "Pray as though God must do it all; work as though you must do it all."

EFFECTIVE PERSONALITY.

The central place in effective personality, Christian or other, is held by strong conviction. The ardent and tenacious grasp of truth upon a man's whole being, commanding action, risking a wholesale adventure upon the reality of this or that truth and the certainty of its triumph—this is what makes strong men. That God is, and is holy; that he loves the world enough to be incarnate to save it; that sin is an awful and fatal thing, and holds all men in its thrall; that "whosoever will, may come," and be set free in Christ; that love is the conquering power, and life the lord of death; that conscience is king; that every free spirit must give account of its freedom; that the assignments of the life everlasting will regard righteous character and unselfish service unto "even these least"—these truths, reigning in the throne-rooms of men's souls, determining their worship, their purposes, their thinking, their action, filling the fleeting years with the urgency of love, transfigure dull souls into superb temples of God, make common men ambassadors, impressive and persuasive in the courtrooms of men's hearts.

Such moral greating requires us to give more attention to this particular domain. Between men's miseries and their well-being after death the intermediate realm of ethical interests has not received its full due. One hears shocking and sweeping charges of to-day's moral weakness, and sees enough on smaller scales to make them credible. An English Congregational minister declares, "English society is pagan to-day." The author of "Ecce Homo" affirms, "Never surely

was the English mind so confused, so wanting in fixed moral principles." Concerning the church, this statement is widely true; "Our greatest foe is apathy. The tendency toward increased luxury and pleasure-seeking, which is so marked in all our suburban communities, affects the life of the church people and weakens the power of the Church itself." As to the Pacific Coast—a Christian minister slanderously asserted that no one could live here without suffering moral deterioration. The truth under the slander is that on this coast, however it be in Chicago, whither he fled for refuge, the sole way to maintain one's soul is to gird up the loins like a man, and to take the panoply of God; for the prevailing currents run as mightily seaward as the ebb-tides race through the Gate yonder.

THE MORAL STRESS.

In fact, the place to seek the men and women of the present day is in the thick of the moral conflict. Our church work must be ordered upon the principle that moral issues are paramount. Doubtless, the laity is right in charging the ministry with failure to discover how hot and complicated and desperate the battle is. The man who will act Christianly in trade, in politics, even in social intercourse, must be a skilled casuist. Questions of conscience spring upon him out of the most innocent circumstances; questions involving his business integrity, his financial prosperity, his personal friendships, the welfare of his family, the interests of employes or constituents, perhaps the good of a community or a state. He knows the great main principles of rectitude. He knows how the sun shines clear in the ethical heavens, but he may not be one of the—

"Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

How shall we help the earnest men who are studying the concrete right, as well as reach the men who are fighting it and the men who do not care? By getting right down beside them and bending over the slate, as our mothers did in our arithmetical tribulations. The times call for more of this, and are getting it. Influence is conceded to those who, being right can lead aright. The schools are being roused to train the children in the lordly use of three resolves, "I ought, I can, I will," as covering the only culture safe for themselves and society. The Church is so far behind its light, so slightly ahead of the world in moral interest and attainment, as to have its moral leadership challenged and scorned. The day is past when men hesitated to turn away from a church deemed ethically delinquent.

The pulpit must preach practical ethics more; Christian ethics, of course, with the living God, Savior and Judge, in them. Such morality is religion at work between man and

man, just as true religion is morality in communion between man and God. It is applied Christianity. More church-goers than ever are needing light on problems in real life which hardly give them rest from Saturday night to Monday morning. And the preacher, sincere, spiritual, and inapt, entreats them to "believe on the Lord Jesus and be saved," or to "be filled with the Spirit."

Brethren, much evangelistic preaching, urging immediate decision, and much presentation of high spiritual themes, and much general discussion of religious promise and prospect and duty, is giving stones for bread. Let us preach, by all means, the richest truths of saintly living for the saintliest few. Let us keep throwing our lines out to take men as they arrive, one by one, at the hour of the great choice. But we must bring far more of our Christian activity to bear upon the great majority toiling in the heat of the moral day.

ADAPTED METHODS.

2. The second answer to the question of the hour concerns method. A constant price of spiritual power is service which succeeds in saving. Religion, as well as industry, diplomacy and education, must ever be discarding out-dated machinery and be revising its forms of personal approach. "All things to all men" is the ruling principle. Wesley found itinerancy expedient; the General Conference of 1900 throws it out as an abstacle. Never was the pressure for new methods so insistent as in these rapid days. With all speed and decision we should push the modernization of religious forms.

The church hosts need the progressive spirit of our foremost leaders. Religion, yes, the Church of Christ, has always been the most potent factor in human progress; not always, however, by being foremost in every emergent cause. In general, she has been the animating force in benevolence and philanthropy; yet five years ago Professor Graham Taylor wrote me with keen pain at the meeting of the National Society of Charities and Corrections that "Jews and agnostics really led because they were ahead." Not Christian people here and there, but the organized Church, with its whole vast apparatus, should be leading every enterprise for righteousness, the first to grapple every iniquity, the most forward on every line toward wider life. So clear is this, and so equally clear that the Church often holds back the hour of faction, that the outcry against her in these free and resolute days is lusty and ominous. Our ears are full, and our churches empty, of the unchurched masses. It is not that they desire to desert the Church. It is that they find the Church behind other forms of modern life. They are not anti-religious, nor anti-Christian; they are

only fascinated with swift, rich, full-blooded living, convinced that the next steps can be taken faster than the Church is ready to take them.

SPECIFIC ADAPTATIONS.

The Church must grow more progressive in seeking and holding the truth. This age puts a premium on new truth and fresh thought. Religion should be foremost in the search for new truth and the incorporation of all that is found. Yet, organized religion has often been inhospitable to new facts and interpretations.

There are two ways to champion truth. The time-honored way is to defend old forms against all comers, as if the final proposition had been reached. This method, by resisting advance and crucifying the light-bringers, has fallen upon an evil day; extreme unction is in order, and prayer-funds for the repose of its soul. There is no such vindication of truth as by unfolding its hidden life, showing it capable of new interpretations and reasoning, demonstrating its impregnable mastery of all new matter and method. The other day, in a San Francisco ministers' meeting, the speaker is reported to have pronounced the attempt to reconcile Christianity and evolution a failure. That is a premature judgment. The doctrine of evolution, though not yet compassed and stated in final terms, is at least in the way to be established as an explanation of God's methods. If it stands, it and Christianity must be reconciled; and Professor John Fiske and W. N. Clarke and others who are working at the problem are justly more potent than they who declare it insoluble. The Bible is a developed national literature, not a Minerva sprung full-grown and panoplied from the head of Jove. Its literary study, as a product of human thought and a record of human experience under divine Providence, is the proper basis of all further study, and bound to be made as accurate, historic, systematic and thorough-going as the study of English or German literature.

In so far as the Church resists such advances, she will remain weak and wrong. She ought to lead the march into the fuller light. The fullness of truth lies ahead, not behind. There is no harking back to old-time positions. Old ground, if abandoned, may be retaken; but not by retreat, only by a great circle of progress. The call is for ungrudging advance, for fearless trust of the future, for confident committal to a course of pauseless westering. The motto on the banner of all truth-seekers should be, "We sail at sunrise daily, outward bound."

Another required adaptation concerns the expression of truth. The men and women of the opening century are thinking in different figures and phrases from those who settled

New England, or even those who fought the Civil war. Modern prints of all sorts are speaking a new language. The new thought-forms, which come from the study of living processes, may be best characterized by the phrase "in terms of life." Biology, zoology, psychology, evolution, ethics are leading us into the beating heart of existence and revealing new molds and new facets of thought, vital all and fresh and fascinating as a smile or tear, a birth or death. Social relations, philanthropy and industry are also helping to shape our thinking.

And yet—and here the trouble lies—too much of our religious speech remains in the old themes and expressions wherein we were born from thirty to seventy years ago. Fewer and fewer people understand these or give them any attention. Dr. Robertson Nicoll has recently described the separation as almost complete in England between the Church and the classes engaged in literature and art, not because the latter are irreligious, but because they have lost interest in the Church's antiquated holdings and utterances of truth. The new rhetorical forms, expressive of processes of life, will carry even the pivotal Christian truths with freshest power. Put "in terms of life," terms dealing not so much with men's legal relations or their eternal immunity from punishment and happy security, as with their current growth, character-building and mutual relations—so put, spiritual truth is not eviscerated nor any whit weakened; it is rather clothed in garments of light and vested with the sceptre of power.

Beyond the progressive search for truth and the vital utterance of it lies the vast field of adaptation covered by the unsatisfactory term "institutional methods." The engrossing problem of the time is the problem of social justice. The Church is somewhat engaged in its solution; yet it is widely, painfully and even savagely felt that she is cold to the injustice and suffering, ignorant of the social import of the gospel and indifferent to the obligations involved. This social adaptation of the gospel has recently been emphasized as "the inner mission of the Church." In a late Advance is put none too sharply "the awful divorce, existing even in the noblest and saintliest of churches, between the acceptance of the doctrine of personal salvation and the neglect of the most elementary obligations of social redemption"; and the warning that, failing "to master the new social conditions, the Church would ignominiously and hopelessly lose her power over the people and sink back into an absolete ecclesiastical anachronism."

Mr. Stead, in his volume, "If Christ Came to Chicago," stated forcibly the truth that the Church is permanently responsible for the

whole field of human well-being, and the entire process of human betterment. Her duty is to do or to get done all that is comprised in the term, the welfare of mankind. The actual doing of most things may be left to other hands; but the right doing of them all the Church is accountable for. This principle is causing great modifications, both of preaching and activity, but all too slowly to meet the appalling wrong and pain. The voices which are crying this reform are waxing steadily; they will prevail.

Hear, Dr. Hillis on what has been christened "a new evangelism"; "I went to Chicago," said he, "and asked Dr. Gunsaulus to join me in a movement next autumn, that, with one or two other pastors, we might spend a month in going from town to town and from city to city, to speak morning, afternoon and night upon a need of the revival of the sense of justice and law in American life; upon the peril of our materialism, mammonism, and the destruction of our higher ideals; upon the perils that threaten the Sabbath, the only day dedicated to brooding, the vision hour and the higher spiritual life; upon the decline of moral instruction in our homes and the dangers to the American family; upon the importance of the revival of the noblest ideals of our Puritan fathers and the sweet reasonableness of Christian faith; upon the danger of an atrophy of conscience and the importance of personal forsaking of sin and a personal acceptance of Christ and Christianity as the essentials of the higher life." Brethren, the Church's day of power awaits the new evangelism.

COMMUNION WITH GOD.

3. A third answer to the question of the hour is suggested by the phrase, communion with God. And this paper desires to stress this point in view of those already made. The departments of manhood and method must be balanced by that of communion. Men who would have spiritual power have more to do than to make the most of themselves in welcome relations with men and to make their persons and action an offering unto God. They must dwell deep in fellowship with him. They must study the power at its source as well as in its fields of operation; they must be as intelligent in receiving it from God as they would be in conveying it to men. Beyond their self-employment are God's employment of them and his co-operant action with them. These, in any great degree, are not for dull souls unaware of him.

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries."

And the berry-pickers get small power for self or others from any glowing bush.

Here is a principal failure in the Church today; the spiritual life of God's people is below the plane of adequate power. We must deepen our religious experiences. These are: the sense of sin, whose decline Mr. Gladstone named the most characteristic religious phenomenon of the day; repentance, renewal and forgiveness; the life hid with Christ in God; the growing victory of holy character won through the Spirit; the strain and joy of sacrifice; the reality of things not seen and the sure triumph of the kingdom of Christ; the deep access unto God in secret prayer, and the swelling choral effects of worship in the great congregation; these and others in all the variety of our differing souls. Should two be singled out for special mention, they would be prevailing faith and sacrificial love. The people of God have much, but need more, of the faith that makes Israel who prevail with God and man; they have much, but need more, of the love that measures needs but never gifts.

Such spiritual enrichments require us to cultivate communion with God. I mean the retreat of the soul beneath things visible, the "privacy of glorious light" in God's presence, and personal association there with him. This is the last price of power. Through such waiting upon God with earnest and persistent petition must the Church draw power down upon its helpless machinery.

COMMUNION DIFFICULT.

The practical difficulty in communion is how to co-ordinate thought and emotion, the mind and the heart, the use of truth and the sense of God. No section of the Church is better born and qualified than our own to demonstrate the native affinity and fruitful union of the highest culture and the deepest spirituality. Perhaps our attempts at individual fellowship with God lack nothing so much as earnest thinking. Meditation, not musing, is its medium. To many Christians communion with God, and indeed the entire spiritual life, is nothing more than feeling aroused by others. There is small growth, and no independence, in such emotional religion. Eternal life is knowing God. Intellect is involved. And communion with him is no passively sentimental state, a glow of indefinable feeling. Substantial truth, earnestly thought out into orderly words, is essential. It is not meant that the soul cannot be consciously with God, mental state, a glow of indefinable feeling, where the worship and the blessing are in songs without words; this may be, as truly as in the loves of earth. But in neither can such inmost moral and emotional fellowship be, save as strong based upon community of intelligence.

Our churches contain large numbers of puny Christians, who are not using their minds in religion. Intellectual growth in this department, though it may not cease altogether, by no means keeps pace with that elsewhere. The Christian young man, entering the law school at twenty-three, is more fluent upon Christian themes and experiences than upon law. After seven years of steady attainment in the latter, respecting himself as a man of thirty, he speaks readily on his vital holdings in that culture; but with little or no spiritual growth, ashamed of himself as still a boy Christian of twenty-three, he is silent and quite incapable of winning to Christ the thinking men he copes with for legal advantage. It is critical, therefore, that the Church raise its Bible teaching to the quality of the secular schools. Men will know science and history better than religion, so long as the former are better taught and studied. It is critical to keep the pulpit equal to the pew in gifts and training. Solid truth, well thought upon, presented so as to stimulate thinking, and practically applied, is what men seek; and many a pew is empty because the pulpit does not know enough and does not think enough in its own spiritual domain.

Yet, given the full intellectual requirement, it must be crowned and glorified by that sense of God and that feeling of union and association with him which are the interior reality of communion. It is of first importance and of main difficulty that the spiritual atmosphere of God's house be electric with the presence of God. The church that has it thus will not, and need not, bait the crowd with elaborate music; God draws even worldlings. The church that lacks it never enters the inner courts of the Lord, never drinks at the very fountain-head of power. Here is our sorest danger. "The world is too much with us," grudging the time we would spend with God. We must rescue and guard our communion from encroachment, or the cause is lost. Dr. Hillis has universal humanity on his heart, when he laments "the perils that threaten the Sabbath, the only day dedicated to brooding, the vision hour and the higher spiritual life." And alas, alas for the people, when the man in the pulpit, though truly a man of God, cannot make that hour one of brooding and vision and the higher spiritual life!

I am just in receipt of a very frank and helpful testimony from an expert scientist; let me share its values with you. "What I have come to church for," he says, "is not to hear learned discourses on science or literature, but to have my spiritual vision cleared, to gain a fresh sense of the reality of the spiritual world, to be made to feel that there is something more real than the things we see. The Church has

this permanent function to perform, to reveal to men the larger world. No amount of learning, or lecturing on the latest advances in learning, can ever be a substitute for the power a minister must have to make men really feel that this is so."

My friend is right. The minister's and the Church's function is to reveal to men the larger world, to make God and eternal things real and near. For this service limitless power is to call—

"Why, therefore, should we do ourselves this wrong, Or others—that we are not always strong,
That we are ever overcome with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer,
And joy and strength and courage are with Thee?"

The Story of Pingelap.

By Rev. Francis M. Price.

One day, in the year 1871, as the Morning Star was on her way from Honolulu to Ponape and nearing the latter place, a small green spot appeared in the distant horizon, flashing like an emerald in the dark bosom of "old ocean." As the ship drew nearer the green spot took the form of groups of lofty bread-fruit trees and fronded cocoanuts, covering a landed area of about three square miles, against whose rocky shores the restless sea broke into white spray on all sides. This was the island of Pingelap, a lone spot, sixty miles from its nearest neighbor, Mokil, and 150 miles from Ponape, whose secluded people were living in total ignorance of God and any suggestion of a Christian civilization. Low traders had visited them, but brought no hope of better things.

Mr. Sturges was on board the Star, returning to his work after a period of rest in America, and as he stood on the deck watching the island and thought of her lost and uncared-for people, his heart was moved to do something for them. Turning to the captain, he said: "Can you not heave to and send us ashore?" "Certainly," the captain said, and soon a boat put off for land, while the ship stood off and on, for the island has no anchorage.

Going ashore the party found the people "living like dogs in kennels," and as morally degraded as their lives were impoverished. The "old, old story" was told them for the people speak the Ponape language, especially how Ponape had received the gospel and were prosperous and happy, and the chief and people, with one accord, asked for a Christian teacher. The chief promised to receive the teacher kindly, provide a house for him and care for him "as a father for a son"; and the missionary went away rejoicing that "God had opened a door of faith" unto Pingelap.

Not long thereafter another ship drew near this island and sent a boat ashore, but for an

entirely different purpose. This was the schooner of Captain Hayes, the South Sea pirate—one of the most notoriously wicked men that ever cursed the Pacific ocean. When he learned from the natives that the Morning Star had visited them and that they had agreed to receive a Christian teacher, he at once concocted a scheme to defeat this plan. The result was that he went away rejoicing, because he carried in his pocket a written contract made with the chief of Pingelap, which the chief had signed by making "his mark," in which it was agreed that Captain Hayes was to furnish the people with drink, trinkets, etc., to the amount of \$10 annually, and the chief was not to allow a Christian teacher to land on his island for ten years.

When Mr. Sturges returned with his teacher the chief refused to have anything to do with them and he went back to Ponape with a heavy heart. Captain Hayes had seemingly triumphed and the Pingelap people were still "without God in the world, having no hope." But prayer was made earnestly of the church unto God "for Pingelap," and that prayer was strangely answered.

A Ponapean trader went to Pingelap and brought home five young men to work on his plantation. His business failed and he turned these young men off to shift for themselves in a strange land, 150 miles from home. Some of them found their way (shall we not say were led?) to the mission school, and after a few months two of them were converted and baptized, taking the names of Tomas and Tefit. Once their hearts were touched by divine love, they desired to be sent back home that they might tell their friends and neighbors "what great things the Lord had done for them." There was no objection; the chief could not well refuse his own people a happy return home.

Besides, Tomas was the son of an influential priest and medicine man on Pingelap. So these earnest young men went home to tell the wonderful story that had wrought so powerfully in their own hearts and the people heard them gladly. The old priest, however, seeing that his craft was in danger, did not like the growing influence of the new religion, and, finding that he could not seduce the boys to sin, he began to oppose them openly. We can almost hear him saying to the people: "Our old ways are good enough for us. This religion may be all right for white men, but we are another sort. Can you not see that these men are trying to change all our old customs? It used to be that a man might have as many wives as he desired, but these striplings say that even a chief may have but one wife. Our spirits will be angry; we shall all die with some disease and our island will sink down into the

sea if we do not drive these boys away." Then some one was taken sick and the wily priest charged it upon Tomas and Tefit; somebody's canoe upset during a storm at sea and they were to blame of course; and so every sickness and every sort of accident or misfortune was fastened upon this new religion.

Finally the old priest called the people together to witness the greatest possible display of his power; he would kill Tomas and Tefit by incantation. Proceeding to do so he worked himself up into such a frenzy of anger and excitement that he lost consciousness and fell down in convulsions. The frightened people tried to restore him and failed. At last, some one suggested: "Send for Tomas and Tefit, perhaps they may be able to help him." Tomas and Tefit were away with their friends being killed; doubtless anxious, perhaps praying. A messenger soon brought them, and seeing how the case was they knelt down beside the old man and offered up audible prayer to Jehovah, while the crowd stood in respectful silence with awe-stricken faces. It was probably the first really public prayer that had ever been offered in Pingelap, and it was not in vain. While they were yet asking the Lord heard and the old priest arose in the presence of the multitude. There was only one sentence in the mouth of every one on that island thereafter: "The new religion is true." The death knell of heathenism on Pingelap was struck in that prayer. Later a better educated teacher and his wife were located on the island and Tomas and Tefit returned to the school to complete their special training. And so the Galilean conquered.

Mr. Sturges writes of a visit made to this island two years later as follows:

"I could not restrain the tears as I witnessed such a mass of humanity—very many with long beards, white as the driven snow, and as many as 400 children seated so prettily before the stand, and all so orderly and well behaved. 'Why do you weep?' they asked. 'I was thinking of the way you rejected me two years ago.' 'O,' they replied, 'then we did not know, but we know now.'"

It may be interesting also to read the testimony of Captain Hayes who, on occasion of another visit to Pingelap, wrote as follows:

"I went ashore to see my agent and was much surprised to find what a change had come over Pingelap. All the natives from far and near were thronging into the church, which could not accommodate them. Most of them were decently dressed and conducted themselves throughout the service with extreme quietness and decorum, and sang in a manner which was quite refreshing. They have entirely given up smoking and would not, I believe, take tobacco as a gift. They have erected a fine house for their missionary,

are improving the style of houses, repairing and cleaning up in front and I must admit that the aspect of the town has undergone a most astonishing and wonderful change."

The effect on Captain Hayes himself was for a time most striking. He seems to have been overwhelmed by the evident hand of God in all this. He visited the missionaries and professed conversion. He had formerly lived in Cleveland, Ohio, and had been brought up religiously. Doubtless, this was for him the call of God to repentance unto life, but though anointed for a time he soon fell back into the old way "and the last state of that man was worse than the first." When the *Morning Star* was wrecked he jumped upon his deck and proposed three cheers. A few years ago he was shot by one of his own sailors and was probably cast into the sea, which he had so long cursed, finding an unwept and dishonored grave.

Three years ago the writer visited Pingelap on the Robert W. Logan. There was a large stone church, 40x75, well-filled with attentive people. Tomas, for twenty years the pastor of the church, sat in the pulpit by my side, dressed in a white duck suit—a fine, manly, Christian. He conducted the services of the day in a dignified and reverent manner. Near the pulpit, on a long bench, sat the deacons, and most conspicuous of all among them was the king,—a tall, stout man, wearing a heavy blue, army coat, with two rows of large brass buttons, and, although the day was very hot, buttoned up to the chin. The church now has about 300 members and the day-school 250 pupils. The simpler arts of civilized life are gradually being introduced. Walking about in their village one sees women sitting in their homes making the famous "Pingelap hats," and hears here and there the hum of the sewing machine. Wooden houses with floors are replacing the old huts and the church, in which they assemble daily at sunrise and sunset for public worship and in which the children gather for school, is the center of the social political and religious life of the community.

And yet it is only thirty-seven years since Tomas and Tefit, yet children in the faith, knelt under the cocoanut trees beside the old medicine man, and lifted up holy hands to Jehovah, their God, "Who deliverest the poor from him that is too strong for him, yea, the poor and needy, from him that spoileth him."

698 Thirty-fifth street, Oakland, Cal.

Our lives make a moral tradition for our individual selves, as the life of mankind at large makes a moral tradition for the race; and to have once acted nobly seems a reason why we should always be noble.—George Eliot.

Orchard Musings.

III—FRUIT OF THE SPIRIT.

By F. B. Perkins.

"By their fruits ye shall know them." One of my friends bought a large number of choice grape cuttings; that is, he supposed them to be such, but when, after careful cultivation, the fruit-bearing stage was reached, they turned out to be something very different and inferior. I think of that, as I pass from one to another of the trees, in my orchard, which are, some of them, now bearing their first fruits. Over and over again I have said to myself, as I have dug about them and enriched them, "What shall the harvest be?" Now I am beginning to know. And as my thought is spiritualized, as it is apt to be in such employment, I take up the apostolic description of the fruit of the Spirit—"love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance"—and I ask, How shall I best cultivate these fruits of "righteousness"? I recall what difficulties the earlier orchardist found in growing their grapes and oranges and other fruits, under conditions of California climate and soil. It was years before they so took in the situation as to make their experiments a success. Mayhap there are corresponding peculiarities in the spiritual sphere, which must be taken account of. I am sure that there are. For instance, these qualities of Christian manhood are all primarily and ultimately "the fruit of the Spirit." That I take it is a fact important to remember. The human agency is secondary. The vital energy is diviner. Very impressively I have seen this illustrated in a friend's orchard. There stands there a tree, upon which have been grafted twenty-three different fruits. Year by year those grafts grow and blossom, and successively yield their fruitage—peaches, plums, apricots, cherries and all the rest. They start from one root, are vitalized by the same living sap, fed from the same soil, and breathe the same air. It is a beautiful illustration of the unity in variety which characterizes the great Husbandman's orchard, a unity which, indeed, is only partially set forth in this illustration; for the family connections of those fruits are very wide. Not only these which have been named are affiliated; pears and apples, too, belong to the same household; the strawberry, the raspberry and the blackberry are cousins; while the rose, queen among flowers, is their common progenitor.

Wonderful, indeed, is that tree of life, of which that orchard tree is a type; rooted and grounded in divinely imparted love, fragrant and luscious in its varied fruitage! Let me not mistake the origin of its clustered graces, nor overlook their intimate relationships, nor

tear them from their soil, nor shut from them the life imparting beams of the Sun of Righteousness.

I need to give special attention, too, I find, to "resistent stock," in cultivating my orchard. For pests abound, and weather conditions are often unfavorable. There were, e. g., those choice grape vines, which I set out last season for the loss of which my friend attempted to console me by saying that it was just as well they should die young, for the phylloxera would surely have destroyed them, not being "resistent stock." And the hardiest stock, I find, is the simplest. The vitality of trees is lowered by over cultivation; and degeneracy is avoided only by a "reversion to type." It is just so, I imagine, with men, and in society. Civilization needs to be continually reinforced, or it tends to loss of virile manhood. A fair show may, under favoring conditions, be maintained, but vitality wastes away, and trials akin to the dry seasons, which have so sorely tested our fruit trees, find our virtues nerveless and ready to die. Flesh and heart will fail in these testing days, unless God is the strength of our life; unless character is rooted in the implanted Word; and "the mind of Christ" courses in living streams through heart and will, and comes to fruitage in godly conduct. Back to first principles then, I often need to get, for renewal of strength, and to save myself from moral degeneracy and death. Back from the complexities and over-refinements of modern society; back from its elaborate science and art, its theologies and its social theories; back to the law of the spirit of life in Christ, and to simple obedience, the root of all things lovely and of good report.

And just here I am reminded of another lesson which these trees are teaching me, viz., that the order of virtues as of grafts is important. There are affinities in both which need to be observed. In grafting plums upon a peach root, for example, it is better to begin with a red plum and follow that with a yellow variety (my order may be incorrect, but my principle is not), than to reverse the process. Affiliated as the apple and the prune are, moreover, they have lived apart so long that it would be difficult, if not impossible, to graft one upon the other successfully; still more so, perhaps, to bring their cousins, the berries, into harmonious family relations; most of all to re-establish the home under the headship of the rose.

The fact seems to me vital, and far reaching in its suggestiveness. Similarly, some virtues are naturally basal; others belong up among the leaves, the blossoms and the fruit of righteousness. These last, perhaps, attract most attention as being externally more winsome. Their possession might even seem to

compensate for the lack of others. Yet, in point of fact, they are no more the fruit of the Spirit than the less conspicuous graces. Indeed, it has only been by successive stages that the life of the root has ascended, and their own abundant charms secured. The failure to bear this in mind, and to observe some natural order in the cultivation of virtue, is responsible for the moral twists and eccentricities of many, through whom, nevertheless, are flowing strong currents of divine life.

It becomes then an important matter what virtue holds first place in my esteem, and how the grafts of the tree of righteousness are to be built up. In part, this must be determined, doubtless by personal considerations, that being secured first, in which, the original stock is most deficient, and that grafted on, which most readily assimilates and provides the freest channel for the life of God in its transforming energy. But surely, one cannot go far astray in following the order of that most competent Christian orchardist, who himself grew into such strength and beauty as a planting of the Lord; if, constrained by the love of Christ, we root our love in his, and upon this base, graft successively joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; or if, as another successful laborer puts it, we "add to" our obedient faith the quality of virile manliness, intelligent, self-controlled and steadfast, pervaded through and through, and crowned with a distinctive godliness; this, again, ramifying into conscious brotherhood; while over all, touching every virtue with the glow of saintliness and imparting to each a sweet and heavenly charm, there rests a love for universal being akin to that of the Heavenly Father.

Notes on a Trip to the Mother Country.

By Prof. Frank H. Foster.

V—THE CATHEDRALS.

I have said that the cathedrals were the pegs on which we hung our trip—and it may now be time to say something about these pegs. We saw twenty of them, and of course got some ideas about them quite new to ourselves if to nobody else. Interest was added to my inspection of them by the steady effort I made to understand them architecturally. My companion did not join me in this, and I think got rather cloyed at last. When we arrived in Scotland, he declared he didn't want any more history and architecture, but some straight nature! But I found them increasingly interesting to the end.

It is almost impossible to give any one an idea of these great structures without the aid of illustrations. And, then it is difficult to treat them so as to satisfy those who already have the idea. There are so many ways they can

be approached and viewed. They may be poetically, historically, or architecturally viewed; and each way is a little intolerant of the others, except the poetic, which fairly scorns all the rest. I preferred to treat them as great creations of religious art, and to seek to understand their peculiarities, each for itself, and in relation to others. My stay, in most, was necessarily brief; but I early learned what to look at. Ugly monuments of historic nobodies, even when bishops and nobles consumed none of my precious time!

A cathedral is in the form of a cross, the upper arm being placed towards the east and appropriated to the clergy. It is called the choir. The two transverse arms are called transepts, north and south. The long arm is the nave. Sometimes the choir has additional transepts, making the form that of a double cross, and transepts are occasionally added at the east or the west end. Above the crossing of the arms should rise the central tower, and two towers, one at the end of each side aisle, should adorn the west end.

As you enter a cathedral by the west door, you may see in the best examples the complete length of the building. On either side rise massive columns, supporting arches above arches and finally the vaulting of the roof, which should be stone. The nave thus formed like a forest avenue under the branching trees, ends in four immense columns, which support the central tower, from the windows of which light is admitted and shines down with a beautiful effect. This part of the cathedral will be comparatively plain. Here the great audiences, which occasionally gather in the cathedrals, can be seated. Here is also, generally, the pulpit. At the entrance of the choir there is placed a screen, usually and properly carrying a cross, but sometimes the organ. It should be of light and beautiful tracery and should form no obstruction to sight or sound. Within it will generally be found the more elaborate portion of the building. From the screen on towards the altar, which is placed near the east end, on either side are found stalls for the clergy and the choir of men and boys. These stalls are of wood and generally carved with great elaborateness. At their eastern end, generally at the south side of the choir, is the bishop's throne. Filling the whole space at the end is the eastern window, the chief ornament of the church. To see the sun rise on the eastern window of York Minster, many a tourist has thought the journey thither a small price to pay. The whole choir sometimes shines with the brilliance of elaborate decoration, as in Lincoln.

The cathedrals differ so widely that it is difficult to say which is the most beautiful or interesting. Canterbury seemed to me to ex-

cel in historic interest, Winchester in its memorials of pre-Norman England, Salisbury in unity and harmony of design, Durham in majesty, Lincoln in beauty. But if I mention others and omit that remarkable Norman trio—Norwich, Ely and Veterboro—I omit some of those which made the greatest impression on me, and one of them—Ely—could, by many, be thought to equal Lincoln in beauty. Taken as a whole, they form a unique series of buildings, and epitomize a large portion of the history of England. In the crypt of York there is still standing what is believed to be an original pagan altar. In the walls near by are the marks of Saxon masonry, forming portions of the walls of a Saxon church, which succeeded the heathen temple when the Saxons were converted to Christianity. The crypt itself is Norman, dating from the period of the conquest of England. And the present cathedral has in it parts built in all the English styles of Gothic. Four successive religious houses on one spot!

During the civil war in the time of Charles I, the cathedrals suffered much damage, being made fortresses by the royal party and besieged and taken by the parliamentary party. In the last century they had fallen into great neglect and many were partly ruined, or nearly so. But in the present century, particularly the latter half of it, great expense has been incurred in their "restoration," i. e., in repairing them and restoring them to their original form and design. Many of them are now exquisitely beautiful, and all of them will repay the prolonged and careful study of the traveler.

The Boxer Craze.

BY J. E. WALKER.

Today I happened to glance over The Pacific of May 17th, and saw therein the statement that B. F. Mills at the Pacific Coast Unitarian Conference had compared the ideals and principles of Hinduism, Buddhism and other heathen religions with Christianity to the utter disparagement of the religion of Jesus. It is a pity he could not be residing in China just now.

The sacred books of the Confucianist have been the regular curriculum of study in China for hundreds of years, and the main result is a swarm of Confucian Pharisees pre-eminent for corruption, mendacity, cowardice and heartlessness. It may be objected that in past ages Christianity has produced as bad or worse men; but it has never done so with an open Bible. When such men ruled in Christendom, the Bible was not only a neglected Book, but a Book forbidden under the severest penalties. But in China Confucian books have been

the text books of every village school from antiquity.

The Boxer movement shows well in what ignorance, superstition and self-conceit the Chinese people live. It is just these things combined with that paganish spirit which views every stranger as a natural foe and a lawful victim, that gives the movement its power of propagation, supplies it a soil in which it can run riot.

The element of self-conceit in the character of pagan races is one that has been exceedingly underrated because entirely misunderstood. We know that in general false religions are characterized by excessive indulgence of the various passions and appetites. A false religion may pick out some one passion for special repression or special indulgence; or it may in general condemn all vices, while in particular it encourages special forms of them; but they, one and all, are vitally deficient in sincere and symmetrical morality and deformed by hideous forms of vicious excesses. But it was only after a prolonged residence in China that I began to class a blind and foolish conceit among the evil products of heathenism.

The substance of sin and vice is the thinking or doing of what is gratifying to the desires in disregard of what is right or reasonable. And this accurately describes the spirit of self-conceit which is such an irradicable fault in the heathen Chinese. No matter how often or how deeply his pride may be humbled, and his inflated self-conceit punctured it retains its unreasoning infatuation like all other bents to excess. Six years ago the Imperial Government was cringing at the feet of just Japan alone; and now the Imperial Government is in the hands of men who madly provoke the wrath of all Christendom. This is more specially true of the Tartars; but all through the nation there are hordes of Chinese who are ready to join in this anti-foreign movement. In fact, it is a shrewd move on the part of the Tartars to join the secret organizations of China which were threatening the Tartar Government, and direct it against the foreigners, and the Chinese who have embraced Christianity.

There is only one possible termination of the struggle, unless foreign nations should commit the unspeakable crime of quarreling among themselves at this juncture. But how far this craze may spread throughout China, and what miseries it may bring upon the three of four hundred million of Chinese people, God only knows. At home a year ago I was addressing an audience of friends and neighbors in a hall lighted by electricity. I was just saying, "The future of China is all in the dark," when the lights went out and left us in total darkness. It seemed like an omen of the future—an omen that is now receiving its ful-

fillment.

I am on a mountain some eight or ten miles from Foochow, where we enjoy escape from the intense heat of the city and plain below. The women far outnumber the men. At a social gathering recently there were present ten men and over fifty ladies, most of them single women, engaged in various forms of work for women. Evil-minded men in Foochow are at work fomenting trouble, seemingly with not much prospect of success. But the situation holds the possibilities of an awful tragedy.

Kuliang, Foochow, China, July 21st.

Woman's Board of Missions for the Pacific.

President.....	Mrs. H. E. Jewett
	2511 Benvenue Avenue, Berkeley.
Treasurer.....	Mrs. S. M. Dodge
	1275 Sixth Avenue, Oakland.
Home Secretary.....	Mrs. C. B. Bradley
	2639 Durant Avenue, Berkeley.
Home Secretary.....	Mrs. W. J. Wilcox
	576 East Fourteenth Street, Oakland.
Treasurer.....	Young Ladies' Branch
	Miss Grace Goodhue, 1722 Geary Street.

Annual Meeting.

The twenty-eighth annual meeting of the Woman's Board of the Pacific was held September fifth, in the parlors of the First Congregational church of San Francisco. The president, Mrs. H. E. Jewett, presided, opening the morning session with the hymn, "Jesus, We Look to Thee," followed by a short talk on "Christian Activity," Luke xvii: 7-10. We have tried to do what Christ told us. We must grow; we cannot stand still. We commit ourselves to a life of activity. Mrs. Jewett then called for several short prayers, after which the devotional service was closed with the hymn, "Awake, Our Souls, Away, Our Fears."

All were bidden welcome to the twenty-eighth annual meeting, by the president.

Mrs. Wheat, president of the Young Ladies' Branch, made a few remarks, saying how happy she would be if she could do more to interest young women in missionary work and expressing her willingness to go to any church which might desire her help in organizing for work. She wished that the young women might have an organization in every church.

Mrs. Wilcox, by request, told of a scholarship in India which was supported by gifts of thirty cents a Sunday.

The report of the secretary, Mrs. Bufford, gave a highly interesting resume of the work of the Board during the past year. It spoke of welcoming returning missionaries as well as speeding others on their way back to their fields. The time of meeting was changed from monthly to quarterly, in December meeting

with the Alameda church, where, among other good things, a paper was read on the Forward Movement. The March meeting was held with the Third church, San Francisco, then ministered to by Rev. Alfred Bayley, who greeted the ladies heartily, and earnestly. Addresses were made by missionaries—Mr. Dorward of the Zulu Mission and Mrs. Peck of China. The June meeting was held at the First church, Oakland, at which a letter from Mrs. Arthur Smith of China was read and Miss Denton was greeted, she having just arrived from Japan, after eleven years of hard work. It was voted to raise a Twentieth Century Fund of \$2,000; of this, one-quarter was pledged by Mrs. Williams for the Southern Branch and eight shares were pledged by individuals.

At the November meeting of the Executive Committee the appropriations for the year were considered. The sum total of these amounted to \$4,371.80.

Mrs. Farnam, the foreign secretary, having been absent from the country for a year, did not send a report, but Mrs. Jewett announced that she is having a good vacation, being greatly benefited in health by her travels. She hoped to go to Broussa, to see Mrs. Baldwin, our missionary. Mrs. Baldwin, however, is not now there, having gone away for her health. Mrs. Farnam has kept up her foreign correspondence through her travels.

Miss Flint, secretary of the Young Ladies' Branch, read a report, followed by Miss Goodhue, treasurer of the Branch. The sum of \$593 is in the treasury.

There being no delegate present from Oregon, Mrs. Dodge spoke of letters received from there, in which mention was made of good work done.

Mrs. Jewett read a telegram from the Southern Branch, as follows: "Greetings from Southern Branch and Congratulations on the ten years; we, too, are hopeful and pushing on. Signed, Mrs. J. H. Williams, president."

Mrs. Scudder then gave greetings from the Washington Branch. She said their gifts were consecrated by self-denial and that all were earnest workers.

Mrs. Rader, one of the delegates to the Ecumenical Conference, said she had, unfortunately, been unable to attend any of the meetings in Carnegie Hall, owing to the crowd. She attended some of the overflow meetings and noticed a constant going and coming; people did not stay long. She much enjoyed going into the room of the entertainment committee, where she watched missionaries and others meeting each other. Mrs. Rader was much struck with the courtesy of the New York press. Mrs. A. P. Peck, also a delegate, spoke of the favorable opportunity

the missionaries had to hear the speakers in Carnegie Hall, they having seats on the platform. A noticeable feature was the reverent stillness which prevailed. President McKinley's address was very pleasing and all it should be. He said that missionaries were pioneers of civilization. The singing was congregational, being led by Mrs. Stebbins. One song was most impressively rendered, the chorus being taken up successively by each balcony, till the very highest one, in which were some beautiful voices. From this one rang out "Saved by Grace Alone," which was repeated very softly.

The hymn, "All Hail the Power of Jesus' Name," was sung.

Mrs. Richards of Honolulu gave greeting from the Hawaiian Board.

The report of the nominating committee being called for, Mrs. Brewer, the chairman, said that first it would be necessary to fill a new office, that of Branch Secretary. After discussion it was voted to create such an office, the duty of the incumbent being to correspond with the Branches. Mrs. Brewer then read the report of the committee. Our loved and honored president, after an administration of ten years, felt obliged by ill health to resign the place she has filled so ably, but not wishing wholly to sever her connection with the Board she accepted the new office of Branch secretary. The new list of officers is: President, Mrs. A. P. Peck; Vice Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. Galen M. Fisher, Mrs. S. S. Smith, Mrs. G. C. Adams; foreign secretary, Mrs. C. W. Farnam; Branch secretary, Mrs. H. E. Jewett; home secretaries, Mrs. C. B. Bradley, Mrs. W. J. Wilcox; honorary secretary, Mrs. J. H. Warren; recording secretary, Mrs. S. F. Bufford; treasurer, Mrs. S. M. Dodge; auditor, Rev. Walter Frear.

In accepting the position of president Mrs. Peck said she could not have taken it without the support of such texts as "As thy day so shall thy strength be," and "I can do all things through Christ which strengtheneth me." Mrs. Peck said she would do all she could in her new position most cheerfully. Mrs. Pond testified to the faithfulness with which Mrs. Jewett had performed her duties and to the love which all bear her. Mrs. Scudder said that the W. B. M. P. and Mrs. Jewett are synonymous. All love and honor her. Prayer was then offered for the outgoing and the incoming presidents, after which Rev. Walter Frear brought greeting from the American Board. He congratulated the Board on what Mrs. Jewett had been to it and also on what Mrs. Peck would be. There is occasion for all that can be put forth, for the work is great. The financial condition of the Ameri-

can Board is encouraging. Gifts from the churches exceed those of other years, also legacies. Enough money has come in to meet the running expenses of the American Board, but the debt remains. The Twentieth Century Fund is intended to extinguish the debt. Great changes have taken place in Micronesia. There is and will be more frequent communication by steamships; also by transport system of Guam. The question of building a new and larger "Morning Star" is being discussed. Japan needs reinforcements, needs more men, more money. Women are needed everywhere. Mr. Frear said that the progress in China is almost unexcelled. Misrepresentation in the papers is tremendous.

Mrs. Dodge, the treasurer, brought us the pleasant news that not only is our pledge of \$4,371 complete, but there is also a surplus, \$5,374.31 having been received in all.

Dr. F. M. Price, formerly of China, then of Ruk, Micronesia, and now soon to open work in Guam, gave an interesting account of his work in Micronesia and, also, somewhat of his hopes for his new work. He hoped the ladies would not be discouraged in the work of sending the gospel to all the world.

Mr. Frear said that the American Board wants \$8,000 from this coast for the Twentieth Century Fund. Two thousand dollars are pledged and we must try to get \$8,000.

The morning session was closed by singing the hymn, "Hail to the Brightness of Zion's Glad Morning," after which an excellent lunch was served by the ladies of the church.

AFTERNOON SESSION.

At half-past one all reassembled for a half-hour's praise service, conducted by Mrs. F. M. Greeley of Berkeley. After the hymn, "God is the Refuge of His Saints," Rev. H. E. Jewett offered prayer. Mrs. Greeley read from the 124th Psalm, also the fourth of Philipians, and spoke of the difficulties in China, saying the psalm well describes the condition of the missionaries in that land. The hymns, "My Faith Looks Up to Thee" and "Rock of Ages" showed us where we and they can look for help. It was mentioned that \$3,000 had been raised in Honolulu for the use of the missionaries in China. "Nearer My God to Thee" closed the service.

Mrs. Jewett then resumed her place and called on Mrs. F. M. Price to give us an "Outlook in the Pacific Isles." Missionary work on Ponape was begun in 1852. Because the island was civilized by missionaries, in 1887 six Roman Catholic priests came and began their work, which consisted in destroying what had been done before. They brought in the slavery of drink. The natives had formerly made an intoxicating drink from "kavo," which they were forbidden to use. The Cath-

olics revived the use of this drink and soon some who had been Christian converts became drunkards. The priests tried to persuade the native chief, Henry Nanpei, to do as they wished, but he resisted and was imprisoned for a long time. All the while of his confinement his one thought seemed to be to get something done for Ponape, no thought for himself. When, after the war with Spain, the Germans took the island, things were at once changed for the better. They gave religious freedom. Now the islanders are anxious for the gospel. The people of Guam are much worse than those of Ponape. Incidentally there will be work among the American soldiers, who need it.

At this point Mr. Morgan, lately a soldier, gave a cornet solo, "The Holy City," very finely.

Miss Denton of Japan told us about missionary work in Japan. She said that thinking people among the Japanese have no religion. They no longer believe in Buddhism, but are not ready to embrace Christianity. In spite of this, there are a hundred thousand Christians in Japan. Miss Denton said if we would work for those Japanese who are here they could do much good when they go home. She would have them brought into churches and not kept by themselves in "missions." Missionaries are appreciated by the Japanese. Miss Talcott's work among the soldiers was very fine. Two more women are wanted to work in the Doshisha.

After the collection had been taken Mrs. Jewett read her "Review of Ten Years' Work," which was fine. We hope to publish it in this column in the near future.

Dr. A. P. Peck of Pang Chuang was asked for the "Latest News from China." He said the trouble began in 1897-8. It might easily have been put down in the beginning, but the Chinese did not seem to realize the importance of it. There are many admirable points in the Chinese character. No one could have predicted the atrocities of which they have been guilty. Chinese Christians were the first to be attacked, because of hatred of all foreigners. Roman Catholics have been the cause of much of the trouble. Because of their behavior they are hated by the mandarins. Minister Conger says that missionaries have done more for the country than anything else. Animosity to foreigners was caused by ignorance. They have few newspapers; the news goes by word of mouth. They are very credulous. Trade follows the missionary. Christianity is not forced on China. During the recent bombardment the heathen Chinese servants left, but the Christians remained and did everything. Mr. Conger has asked for help for the persecuted Chinese.

Dr. G. C. Adams made a short address. He said that hordes had come out against Christianity. The worst they could do is to sneer, which is a comfort. The Chinese are not forced to become Christians. They come over here and have their joss houses and do as they please about their religion. Dr. Adams admonished us to stand around the missionaries, Christ's noblemen. Christianity lifts people up; makes them like the Master. The modern Acts of the Apostles are equal to the old.

Another \$20 for the Twentieth Century fund was announced.

Mrs. Taylor favored us with a vocal solo, "Dear to Me the Hour When Daylight Dies," and Dr. Price pronounced the benediction. Thus ended the twenty-eighth annual meeting.

The Delegates' Meeting.

This meeting was held Tuesday afternoon at two, and was attended by fifty ladies and more. The roll call of auxiliaries was read and while we had not as many responses from distant societies as we could have wished, yet the fact that the treasurer had received some two hundred letters and the home secretaries others, made us to feel that we represented a much larger company whose hearts were with us, and who would have been with us if they could. We were brought into close touch with our missionaries by the presence of Miss Denton, recent news from Mr. and Mrs. Dorward of Africa, through his sister, Mrs. Goddard; also letters from Mrs. Baldwin of Turkey and Miss Perkins of India. Photographs just received of our four sweet girl graduates in Broussa were shown, with Mrs. Baldwin's motherly face in the midst. Mrs. Baldwin is now having a much-needed rest, during the school vacation, in Genoa. She is hoping very soon to meet Mrs. Farnam on the Continent, and Mrs. Farnam writes that she hopes to visit Broussa. Miss Perkins sent also a number of recent photographs, including one of the Perkins bungalow home and Perkins faculty. Rumor has it that Rev. J. C. Perkins is soon to bring home his motherless children, to attend school. We also had a devotional service, which was greatly blessed to us all. The subject was "Faith."

Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—Spurgeon.

The Sunday-School.

Notes by Rev. Burton P. Palmer.

The Duty of Watchfulness, (Luke xii: 35-49.)

LESSON XII. September 23, 1900.

GOLDEN TEXT.—"Watch and pray that ye enter not into temptation." (Matt. xii: 41.)

Introduction.

Time: November or December, A. D. 29.

Place: Perea.

The powerful parable in last Sabbath's lesson, rebuking selfishness, was followed by further words of Jesus, summed up in ten verses in this chapter, encouraging trustfulness. Here are those beautiful references to the ravens and the lilies, showing God's care for even the least of his creatures. That paragraph closes with the exhortation to lay up treasures in heaven. Closely connected with that, and probably spoken at the same time and place, is the message of our present lesson, to be ready at any time for our summons to heaven, where our treasure is.

For many Christians it is almost impossible to read anything in the New Testament about watchfulness and the coming of Jesus without associating it instantly with the prophecies of the great "second coming" of Jesus, such as that given in Matthew xxiv: 29, 30. But it is very doubtful if all of these passages refer to that. In speaking of the many mansions, Christ said that he would come again and receive his followers unto himself. None of those who heard him say that lived to see his "second coming" at the end of the ages. None of his followers have yet. Millions of such followers have "watched," in the sense that he here interprets his word—they have been faithfully serving—and he has "come" to them in the individual way, summoning one by one to the rewards of the "blessed." In the light of these facts we believe that this passage before us may be fairly interpreted as applying directly to watchfulness and readiness for the individual summons home. The ultimate, spectacular "coming" of Christ to earth is certainly taught in some of Christ's words. That it is taught in these words is not certain.

Lesson Notes.

V. 35. "Let your loins be girded." The necessary preparation for active service when Oriental robes were the clothing worn. "Lamps burning." The figure is of watchfulness at night (cf. v. 38).

V. 36. If Eastern servants ever in their lives would want to be alert to avoid delays and to have the house seem hospitable, it would be upon the night that their master's wedding occurred (Jewish weddings were in the evening and at the bride's home). Other nights they might go to sleep and be awakened by the re-

turning master, and thus let him in. That wedding night they would want to be up and dressed. The Christian's constant readiness is to be like their exceptional readiness on a wedding night.

V. 37. This verse shows our Lord doing what the Eastern master would not do to make his servants happy.

V. 38. "Second watch and * third." The two darkest watches in the Roman military division of the night—nine to twelve and twelve to three.

V. 39. Here Christ changes his illustration to that of the householder, who, if he knew just when to watch, would be very diligent and prevent the thief from digging through the mud walls of his house at night.

V. 40. Be as diligent without knowing the hour as that man would be if he knew.

V. 41. Some have thought that Peter wanted the major disciples to have a monopoly of this special blessedness just promised, and the fact that Jesus did not make an immediate reply to his question lends some color to that idea. The real answer to Peter is given in verses 47 and 48, just following our lesson. Their teaching is that of proportional responsibility; the chief stewards will be held responsible for exceptional faithfulness.

Vs. 42-46. Here we have a still different figure than those preceding. It is the figure of servants of various ranks conducting an establishment when the master is absent on a journey. Here watchfulness consists really in faithful readiness; doing their duty all the time, let the master come when he may. Christ touched the two commonest sins of chief stewards thus left in charge—unjust exactions from others and criminal indulgence of self. In some periods of Church history these two sins have been committed by men who stood in such positions of stewardship for Christ. Men who called themselves "successors of Peter" have committed both these sins; but Peter himself learned Christ's lesson, as witness I Peter v: 3.

Reflections.

It is not for us to know the times and seasons that the Father has put in his own power, but it is for us to be prepared at all times and seasons.

The alert and faithful doing of duty is "watchfulness" according to Christ's interpretation.

We are carried through many a hard thing by the very press and stimulus to our whole nature, summoned in its integrity to act or to endure. It is like the fifteen pounds to the square inch which we rest in, because we bear it on all the square inches.—Mrs. A. D. T Whitney.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Tares in Your Field. (Matt. xiii: 24-30; 36-43)

Topic for September 23d.

Do not confuse matters in this study. If this Scripture is used to refer to the presence of bad habits in personal character, it can only be done by way of what is called "accommodation." It is not the legitimate intent of this utterance of Christ. Regarding any evil practice or purpose in the Christian's life, appearing side by side with his better qualities, Jesus never says: "Let both grow together until the harvest." He encourages no neglect or delay in the instant and complete removal of every insinuating evil that creeps into the character of his disciple. "If thy right eye causeth thee to stumble, pluck it out," is what he says to the man who discovers unholy growths in the field of his personal habits. To such a man he does not say, "Let the enemy have his own way awhile and later I will send out my servants to dispose of the products of his seed-sowing." Not by any means. Here the command is, "Resist the devil and he will flee from you." Instant, urgent, complete removal is the teaching of our Lord relative to all evil that pricks through the ground in the field of our personal life.

* * *

Let us keep this clear in the use of our topic and the lessons we glean from the biblical reference given in connection with it. The tares here spoken of are people. "The tares are the sons of the evil one; the enemy that sowed them is the devil." It is one of the marked and troublesome features of this world that the enemy of God's kingdom is busy planting his men in the same field where Jesus is rearing and cultivating Christians. Men who pray find by their side men who swear. Christians on their way to worship walk by the side of those who are on their way to the golf links. People who are doing with their might what their hands find to do in the kingdom of God are jostled by the crowd that is breathless in pursuit of wealth or pleasure. On this side of the family table sits one who is serving the Lord Christ; on the other is he who denies the Lord who bought him. I once rode a long distance to a mountain mining camp in the same car seat with a man who had come a thousand miles to sell rum to the same people to whom I was going to preach the gospel.

* * *

This parable of the Master was spoken to prepare us for just this condition of affairs. It is quite time that we give up expecting to find fields of wheat in which no tares can be dis-

cerned. Men say we expect better things of the church than to see bad people there. We ought not to expect any such thing. The church is just the place where the devil will plant a man or two if he possibly can. He would rather have a few tares growing in that field than to fill his own pasture full. It will be a good lesson for us Endeavorers if we learn from this study not to blush or stammer or feel defeated if our critics can successfully point out some bad people in the church. We ought to hold our heads up and in sorrow reply that that is just what our Lord said we might expect. The devil takes pains that there are very few churches or groups of God's people anywhere where he is not represented by people of his own planting. It is a sad fact, but we ought not to be surprised or cast down by it.

* * *

Besides this we ought not to be tempted into harsh or hasty measures to uproot the tares. We make very bad work in trying to forestall the Judgment Day. The devil's seed-sowing is a very close imitation of the better kind. We may be very sure that the tares are present in any particular field; but the task of making the separation has been assigned to other hands. We ought to take the comfort of this teaching that, as badly as the tares injure the looks of the field, they do not necessarily kill the wheat. They can both grow together. The church and the Christian company can exist and flourish and come to a glorious destiny even if the enemy does succeed in scattering his representatives here and there among them.

* * *

We ought, also, to keep in mind that the separation, safe, final and complete, is provided for. What is a surprise and a menace to us, is not so to our Lord. For some good reason he has permitted this possibility. The Son of man has this field in hand. He knows what he is about. His harvest is not likely to be ruined by some unexpected weather. His arrangements include an appointed time and a selected band for the removal of the devil's men from among the "sons of the kingdom." "Fret not thyself because of evil doers."

* * *

But all this ought to be a great stimulus to us. The devil has a poor chance for his seed where the field is full of wheat. We cannot keep him out, but we can fill the ground with a better growth. We can be "sons of the kingdom." We can be so vigorous, so occupying and so fruitful that there will be little opportunity for "the sons of the evil one." And sometime "the righteous shall shine forth as the sun in the kingdom of their Father."

Our Boys and Girls.

Why the Sermon Was Short.

It was Sunday morning. William Edward was on the rectory porch with his grandmother; while through the open windows of the church—which was in the same yard—came the sound of the voice of William Edward's uncle, who was preaching.

William Edward was visiting his grandmother and uncle; and he had enjoyed playing with his uncle during the week. But he was too young to go to church, they had decided, so he stayed at home with his grandmother.

It was such a beautiful day that by and by William Edward begged to go out on the porch.

"I'll be twiet, dran'ma," he promised.

So they went out and sat in the porch chairs and talked until grandmother went fast asleep. And "Mammy Ginny," the old gray cat, leisurely walked by in the direction of the church.

"You mustn't go to church, Mammy Ginny," said William Edward, starting after her. When he caught her she was close beside the back door of the church, which opened on the back of the organ. Inside, still preaching, William Edward could plainly see his uncle, in his white surplice, but he could not see the congregation.

"I don't spose my uncle knows it's dinner time, an' Lucy is getting the bessest fried chicken," he said to Mammy Ginny.

Just then his uncle stopped a moment, and William Edward walked in, with his pink sun-bonnet on his head and Mammy Ginny hanging over his arm.

"Is you froo, uncle?" he asked, as his uncle looked down with startled face. "Dinner is getting weady so put off your nighty gown and we'll go and wake up dram-ma—"

His uncle stooped and lifted him in his arms, and still carrying Mammy Ginny, William Edward found himself looking over his uncle's shoulder at a smiling congregation. But only for a moment. The next he was in grandma's arms, who had waked up, missed and followed him to the church door as fast as she could.

William Edward's uncle returned and dismissed the congregation. And that is the reason the sermon was so short that Sunday.—L. E. Chittenden in Chicago Record.

A Flock of Geese.

Quack, quack, quack! Whats all this commotion? Just a silly flock of geese, and yet that foolish noise saved a city.

There had been a great battle between the Gauls and the Romans, and the latter had suffered defeat. That was nearly 2,300 years ago. That battle took place on the banks of the Riv-

er Allia, eleven miles from the city of Rome. A portion of the defeated army took refuge in a little city called Veii. The rest of the army fled to Rome and took refuge in the Capitol, which was situated upon a hill, one side of which was a precipice.

When the conquering Gauls entered the city they found them safely fortified upon this hill. Being unable to force them from their position, they determined to starve them into capitulation, and began a siege.

The soldiers who fled to Veii wished to communicate with their besieged friends, and offer them encouragement. Pontius Cominius, brave soldier, volunteered to carry the message.

Selecting a dark night he swam down the river Tiber, and climbing upon the almost inaccessible Capitoline Hill, he delivered his message of cheer, and taking back assurances of their determination to hold out, he departed the way he came.

His visit, however, came near proving disastrous to his besieged brethren. The Gauls saw the prints of his feet on the hillside, and this set them to thinking. If one man could climb up that way, why not a regiment?

That night they tried it. The place was considered so secure that no sentinels were posted. Up, up, crept the soldiers—it was slow and weary climbing—till at last the foremost man put his foot upon the top of the hill.

The Romans had devoured nearly everything eatable in the citadel, except a flock of sacred geese, dedicated to Juno. These fowls were housed in the temple devoted to that deity, and they set up a great quacking when the enemy began to approach. The reverence and piety of the Romans were rewarded. The geese, by their cries, awakened Marcus Manlius, who, sounding the alarm, rushed to the spot where the foe was approaching over the sharp brow of the hill, and, with the assistance of his comrades, dashed the Gauls down the precipice, killing all who had undertaken the surprise.

Shortly after this episode the Roman soldiers who had taken refuge in Veii came to the assistance of their brethren in Rome, and a desperate battle was fought, in which the Romans were victorious, and the Gauls were driven from the city. Truly a great result to come from so trifling a thing as the outcry of a silly

bone near by, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creepers the florist tossed it into a tub of water. The ants having been washed off, the bone was put in use as a trap again.

Then the florist bethought himself that he would save trouble by placing the bone in the center of a sheet of fly paper, believing that the ants would never get to the bone, and would get caught on the sticky fly paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap, formed a working force and built a path on the paper clear to the bone. The material for the wall was sand, secured from a little pile near by. For hours the ants worked, and when the path was completed they made their way over its surface in couples, as in a march, to the bone.

Night School for Men.

The Young Men's Christian Association has grown to such an extent that it has become one of the most valuable institutions for young men in the world and it has been able to so arrange its work as to meet the changing conditions and needs of young men in general.

Over 30,000 students studied in their Night Schools last year in the country. One of the best and most successful night schools in San Francisco is conducted by the Young Men's Christian Association at the corner of Mason and Ellis streets.

The registration of students will be from September 10th to 24th. The studies in elementary and advance work will consist of the following branches: Algebra, Arithmetic, Anglo-American History, Architectural Drawing, Bookkeeping, Civil and Municipal Government, Commercial Law, Electricity, English, Geometry, German, Italian, Mechanical Drawing, Music, Physics, Physiology and Hygiene, Social Economics, Spanish, Stenography and Typewriting. It is indeed a splendid opportunity for young men to gain a practical business education.

The piety which is faithful in that which is least is really a more difficult piety than that which triumphs and glares on high occasions. It requires less piety, I verily believe, to be a martyr for Christ than it does to love a powerless enemy; or to look upon the success of a rival without envy; or even to maintain a perfect and guileless integrity in the common transactions of life.—Horace Bushnell.

Hungry Ants Build a Bridge.

Something new and interesting about ants was learned by a Mount Airy florist and told to a Philadelphia Record reporter. For a week or so he had been bothered by ants that got into boxes of seeds, which rested on a shelf. To get rid of the ants he put into execution an old plan, which was to place a meaty

God often breaks the cistern to bring us to the fountain. He withers our gourds that he himself may be our shade.—McCheyne.

Church News.

Northern California

Santa Cruz.—Four persons were welcomed into the church fellowship last Sunday.

Oakland, Pilgrim.—The contribution taken on a recent Sunday for the American Board amounted to \$85. In addition to this one-half of the sum realized at the semi-annual missionary barrel opening was for the foreign work. The pastor, Rev. R. C. Brooks, has been spending a few days in Southern California. The pulpit was occupied Sunday morning by Rev. Alfred Bayley; in the evening by Rev. J. F. Phillips.

Fields Landing.—The pastor is cheered by signs of good, both in church and Sunday-school. Both attendance and interest are steadily improving. There have also been accessions to the church membership, the joy of which is not so much in the numbers added as in the radically changed lives. And still another source of gratification is the enrollment of one of their Christian young men—an exceptionally bright and promising member of church and Sunday-school—as a student in Stanford University.

Southern California Association.

The fourteenth annual meeting will be held in the East church of Los Angeles from October 9th to the 11th. The program, aside from the time for prayer and for business is as follows: Tuesday afternoon—Words of welcome by the pastor, Rev. Chester P. Dorland; response, Rev. Charles Pease; report, Pacific Coast Congress, Rev. S. A. Norton; Report, Ecumenical Conference, Rev. W. F. Day; "The Life and Work of the Churches," Rev. Geo. Robertson.

Tuesday evening—8:00, Sermon, Rev. W. F. Day; 8:30, address, "The Minister as a Man and a Citizen," Rev. Edwin F. Goff.

Wednesday morning—Foreign Missions, Report of W. B. M. P., Mrs. J. H. Williams; report of Committee on Education, Rev. E. E. P. Abbott; Pomona College, Pres. Frank L. Ferguson; address, "Conditional Immortality," Rev. N. T. Edwards; discussion.

Wednesday afternoon—Report of Spanish work, Rev. A. B. Case; report of Home Missionary Superintendent, Rev. J. L. Maile; address, "Sources of Spiritual Power," Prof. C. S. Nash, Pacific Theological Seminary; discussion.

Wednesday evening—Topic, "The Young People and the Church," opened by Rev. Cyrus G. Baldwin.

Thursday morning—Report of W. H. M. U., Mrs. W. F. Day; report of Committee on Sabbath Observance, Rev. E. Cash; report of

Committee on Sunday-schools, Rev. Stephen G. Emerson; report of Superintendent of Sunday-schools, Rev. H. P. Case; address, prayer, Rev. Herbert W. Lathe.

Thursday afternoon—2:30, the annual business meeting of the Ministerial Relief Association; 3:00, sermon, communion, Rev. John F. Davies; the Lord's Supper, Rev. George H. DeKay and Rev. N. L. Rowell.

Notes and Personals.

Rev. Arthur C. Dodd has resigned the pastorate of the church in National City and assumed that of the Rialto Congregational church in San Bernardino county.

Rev. W. H. Atkinson has arranged an attractive course of lectures by seven of our best known ministers, for the benefit of the Congregational church in San Rafael. The first of the series will be by Rev. C. R. Brown. Others will follow at regular intervals. Tickets for the entire course are put at the very small cost of \$1.25.

Rev. L. J. Garver, pastor at Haywards, will start soon on a trip East, expecting to be absent several months. He has been engaged to deliver a series of lectures before the Y. M. C. A. of St. Louis and of Minneapolis, on the general subject, "Life Lessons from Great Books." Some of these addresses have been given in different cities in California, and always with great acceptance.

Park church, Los Angeles, has recently passed the following vigorous resolution relative to a crying evil: "Resolved, That we as a church wish to express our approval of the efforts that are being made by our police commissioners to do away with private boxes and side-door entrances to saloons, and we hope they will not give over the fight till the issue is fully accomplished."

Rev. and Mrs. H. H. Cole of Douglas, Alaska have no reason for discouragement in the status of the Douglas City Congregational church for the past year. Reports given at the annual meeting showed marked progress in all departments of Christian life and work. Twelve have been added to its membership, which now numbers twenty-five. The enrollment of the Sunday-school is ninety-two, with an average attendance of seventy-five. The pastor has officiated at fifty-two marriages, thirteen baptisms and fifteen funerals. The Ladies' League has contributed \$528 to the church finances. Church indebtedness has been reduced from \$750 to \$200. A new parsonage is under way and alterations begun on the church building.

The autumnal meeting of the San Francisco Association was held with the church at Ocean View on the 6th instant. Most of the churches of the Association were represented, the speakers assigned fulfilled their parts, and the meeting was both interesting and profitable. It was a great undertaking for the ladies of that small church to entertain the Association, but they did it nobly. Tables were spread for the collation, viands were provided abundant in quantity and most appetizing in quality, and every one was invited. It was a "low church" party which sat down to the well-spread tables: "they ate." Indeed, they ate long, and enjoyed themselves so much that the after-dinner speeches were dispensed with. One brother, certainly, denied himself in eating that he might prepare his speech, and then had no chance to deliver it.

Silver Anniversary of the Union Church, San Lorenzo.

It was an event deserving more than a passing notice; for the church has been, during all these twenty-five years, an object lesson in Christian economics and a practical solution of the ecclesiastical problem in small and scattered communities.

Regular preaching was begun in 1873, by Rev. D. W. Poor, D.D., then professor in the San Francisco Theological Seminary. Up to that time there had been occasional services, and a Sunday-school had been maintained. In 1874 a religious society was organized and Dr. Poor secured for their minister. This was an important religious movement. It brought together and united in Christian work representatives of different and widely variant denominations. The next year the church building was erected, and on July 4, 1875, was publicly dedicated to the worship of God. The organization of the church followed a little later. During subsequent years it has been served as pastors, for longer or shorter periods, by Revs. Dr. Poor and Holbrook, Messrs. Baker, Post, Rich, Merrill, Field, Allen, Perkins, McCollum, Burnett and the present incumbent—Pearse. Space cannot be given to even the most cursory notice of these pastorates. It may, however, be said that almost all of them contributed something definite and distinctive to the helpful activities of the church. But the fundamental principles and characteristics of the church have never been changed. It stands today where it has ever stood, upon the rock of loving devotion to Jesus Christ, as Savior and Lord. Upon this simple foundation it has brought together religiously minded people of every name and united them in practical Christian work. Through all these years, to use their own language, "the good hand of God has prospered

the effort to make known in this community the gospel of his Son. Nor should mention be withheld of the sterling common sense which has made possible this harmonious co-operation, in a community embracing so many different beliefs and associations, without a discordant act. There is no other religious organization in the village. The people desire no other. There seems to be no reason why the same good sense may not continue these fraternal relations during another term of twenty-five years with equally beneficent results. And what has been effected here is possible anywhere, subject only to the same conditions of common sense and self-control. Every settlement may thus possess a common religious center; every good cause may thus find a genial home and an efficient coadjutor."

During the past year, under Rev. F. F. Pearse's faithful ministry, many material improvements, both in the church and in the parsonage, have been made. Mr. Pearse begins his second year of service with the hearty good will and affection of the entire community. The church membership is now sixty-two and the Sunday-school membership ninety.

The celebration of the twenty-fifth anniversary of entrance into the commodious meeting-house occurred on September 2d. A large and interested congregation assembled in the morning, among them many former members, and two of the former pastors, Revs. J. P. Rich and F. B. Perkins. An old-time choir added tender interest to the occasion; letters from several who had ministered here were read, and addresses made by Messrs. Rich and Perkins. In the evening Rev. J. K. McLean, D.D., discoursed on "The Value of the Church to the Community."

So the church starts off upon its second quarter-century of life and work; and our brief sketch echoes, in closing, the prayer of the people for themselves: "May the wisdom of God our Father, of Jesus Christ his Son, and of the Holy Spirit continue to guide and control, and his blessing to rest upon the Union church and society of San Lorenzo."

Woman's Home Missionary Union.

The annual meeting will be held at the First church, Oakland, Thursday, September 20th: Morning session, 10:00; afternoon session, 1:30. Lunch will be served at 15 cents. Addresses will be given by old friends and some new ones. Every one is most cordially invited. Will not pastors be with us, if possible? Please send names of delegates desiring entertainment to Mrs. F. B. Perkins, 600 Seventeenth street, Oakland, not later than September 15th.

Laura T. Perkins, Secretary.

Santa Clara Association.

By request I report the very pleasant meeting of this association at Pescadero, on September 5th and 6th. We started amid clouds and threatened storm, but, as often happens to those pushing on in duty, we came out into California's gladdest sunshine. The first brother we struck on the mountain trail began the good pay of fellowship. The S. S. and P. S. representative is a singer of cheerful songs and told us all through a story of hope. Pastor Hoskins proved himself a master of a short welcoming talk and a continuous welcoming helpfulness. If horses could speak they would never say neigh to a vote of thanks for that association sack of oats. The new pastor at Santa Cruz must have taken a cold, or taken something, for we neither saw nor heard him. But Brother Kidd, the new pastor at San Mateo, started us well with a paper on "The Church of the Future." The association manifested its appreciation of Pastor Cross' paper on "Revivals in Our Churches," by appointing him chairman of a committee to furnish local pastoral assistance and fellowship wherever brightening fires of devotion seem to call for them. Our new member in the association and in pastoral work, Rev. G. H. Wilbur, won his way to all our hearts, telling us, "How to Get Young People into Our Churches." Mrs. Wililams filled only a third of the hour assigned to women, but courteous brethren, by attention and intelligent questions, made that fraction of an hour worth while. The council for the dismission of Brother Hoskins granted his request and commended him and the church for putting the kingdom of Christ above their personal preferences. The resignation brought no funeral temper into the association, nor was it meant to. Our generous and devoted brother has come to a time of life when he may fitly look for a less laborious field. A kindly resolution was passed commending the Saratoga Missionary Settlement, rejoicing in the indications of usefulness there, and promising a watchful co-operation with it if the Providence of God should lead the way. The associational sermon, warm and winsome, was preached by the retiring moderator, Rev. F. H. Maar. The text, "Watchman, what of the night," gave him the theme of the serious Christian optimist, which every Christian ought always be. The entire session was like the Soquel church reported by Brother Tremaine, "perfectly and heartily harmonious." All the meals were served in the social parlor of the church, which added much to the flavor of the continuous fellowship. "The Christian's Vacation," which was the theme assigned Aloha, him of "Three Oaks," received little speech but a happy illustration in the adjourn-

ment of the association to take the midday lunch at Pebble Beach. A merry cavalcade went over there, and after song and prayer and lunch on the shining shores, fell to picking up the lustrous pebbles, which have given the beach and the town their growing attractiveness for decades past. Brother Hazeltine did all he could to make up for the absence of Brother Tenney in Alaska by putting himself and his fine Yosemite camp-wagon at the service of the association. Brother Tenney was faithfully remembered in prayer by the association.

It was a heart-warming, brain-kindling meeting. Good will surely come of it. May the General Association at Cloverdale have equal directness of effort, warmth of fellowship, freedom in praise and prayer. It will push a campaign for Him to whom God has given the sure promise of victory. Behold how good and how pleasant it is for brethren to dwell together in unity.

E. S. Williams.

"These Ought Ye to Have Done."

Little Mrs. Marshall was completely tired out. The weather was so hot, so many of her fellow-workers were away from home, there was so much to be done that she had been on the "go" from ten o'clock Monday morning till the present time—three o'clock Thursday afternoon—that she was conscious of absolute exhaustion. She had a raging nervous headache, but she must preside at the Women's Club that evening, and had come to her darkened room, seeking a little rest in the meantime.

But try as she would, sleep would not come. The active mind, quickened unusually by the throbbing pain, recalled all the week's work. First had come the meeting of the Executive Committee of the Fresh Air Fund. Mrs. Marshall being chairman, of course must be present. Then the Russian Mission Superintendent had urged the ladies of the church to meet and discuss plans regarding the continuance of this work among the miners in a neighboring village. The Women's Christian Temperance Union held its regular monthly meeting on Tuesday. Mrs. Marshall was appointed one of a committee to secure signatures to a new petition urging the city council to close two saloons dangerously near to a public school. The work must be done at once, and Tuesday evening and Wednesday morning were taken up by it. The Missionary meeting came on Wednesday afternoon, the prayer-meeting Wednesday evening, the Society for the Propagation of Social Purity met on Thursday at one o'clock. She had attended them all, and tonight the Women's Club

would discuss "The Social Settlement as a Means of Uplifting the Masses."

Mrs. Marshall's paper was ready, but oh! her poor, aching head! She turned over with a groan. She hoped the children were in no danger, but no! she could hear them singing.

And then all grew indistinct for a little, but finally the singing grew louder and clearer. In the throng that swept along was a strange one to Mrs. Marshall, who could not recall exactly where or how she had joined it. But ah! there was a face she knew indistinctly and here was another and there was a third. They seemed to crowd around her, black and white. Chinese, Hindoos, Hottentots, Europeans of almost every nationality, but all children. In the midst of her wonderment they all swept together up to a great white throne, and she knew him that sat thereon and bowed herself before him.

"Lord," she said, for something in the quiet gaze compelled her to speak, "Lord, here am I, and those whom thou hast given me in answer to my prayers and work."

And the Lord looked searchingly over the throng and spake, gently but piercingly:

"But those that I gave for thy very own—Maggie and Lulu, Willie and Neddle, and little Grace—where are they?"

Terrified, she cast her eyes about her and could see none of her own children, except little Grace, but when she attempted to draw the child forward, Grace clung to the hand of her Sabbath-school teacher.

"I can't, Mamma," she said pleadingly, "I must stay with Miss Taylor; she brought me here."

The distracted mother turned again toward the throne.

"Lord, are my own children not here? Will they not be here? Thou knowest I meant not to slight my own, the best-loved of all. Thou knowest how hard I have work for thee, and through my instrumentality, lo! all these have come to thee."

"But those that I put directly under thy care to be trained for me—what hast thou done with them? These ought ye to have done, but not to have left the other undone."

Lifting herself up and glancing around, Mrs. Marshall caught sight of Jamie Allen, her Neddle's bosom friend.

"Oh, Jamie," she cried chokingly, "where is Neddle?"

And the boy could not bear to look upon the anguish of her face, but sought to comfort her.

"I belonged to your Boys' Temperance Brigade, Mrs. Marshall, don't you remember it? You saved me from being a drunkard."

"But Neddle! Lord, I cannot find my Neddle. Is he not here?"

And the Lord, looking down pityingly, spoke softly.

"There shall in no wise enter into it anything that defileth, or worketh abomination," and she fell upon her face, weeping.

Then they brought forth a crown blazing with jewels, but there were five dim places. Catching sight of them she pushed away the angel, which held the glittering emblem, and extended her hands toward the great white throne.

"Give me a little longer, dear Lord," she entreated, with streaming eyes. "Let me go back again, just for a little while, that I may not return without my own children. What will the joy of heaven be to me, dear Lord, if these other children are all saved, and my own are lost?"

And crying, she awoke.

An hour afterward her husband coming home from work, met her on the stairs.

"Why, my dear," looking at her searchingly, "you've been crying."

"I've been talking with the Lord," she answered softly, "and I've made Him a promise to be a better wife to you, and a better mother to the children he has given us. I've been so much taken up with helping other people's families, that I'm afraid I've been neglecting my own. These ought ye to have done, and not to have left the other undone."

It is because our prayers are too narrow, because we only want to fill the cup within an inch of the top, that we are poor. When we are willing that the cup shall run over, there comes a springing out from heaven, a pouring down from above, of that which fills the cup from the great wealth and mercy of our God.—Alexander McKenzie.

The longer I live, the more deeply am I convinced that that which makes the difference between one man and another, between the weak and powerful, the great and insignificant, is energy, invincible, determination, a purpose once formed, and then death or victory.—Fowell Buxton.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.—J. R. Miller.

Literature of the Day.

The crisis in China rightly occupies a large place in the September number of *The Missionary Review* of the world. Rev. Harlan P. Beach, Dr. William Ashmore, Dr. Arthur T. Pierson, Dr. D. Z. Sheffield, and others write of events, causes, and outlook in a cautious but intelligent and instructive way that leaves little to be desired. These articles are accompanied by three excellent maps and many unique and valuable illustrations showing characteristics of country and people of North-eastern China.

Mrs. Elizabeth B. Custer, widow of the famous Indian fighter, contributes to the September number of *St. Nicholas* a sketch of a boy nicknamed "The Kid," with numerous anecdotes illustrating the traits that prove his kinship to an Indian-fighting father. The lad grew up at an army post commanded by his father, and as a result of the Indian lore acquired in his hours of truancy, was able on one occasion to save the garrison from being surprised by hostiles. Interesting glimpses of the Paris Exposition are given in an article, by Grace W. Curran, devoted especially to the lighter aspects of the great show. The pedigree of the clothing of the present day is traced back to Assyrian times in a paper by George McAdam entitled "About Clothes."

"The Influence of the Western World on China" is the title of a timely article in the September Century, the writer being the Rev. D. Z. Sheffield, D.D., for thirty years a missionary in the Middle Kingdom. Dr. Sheffield sailed from San Francisco on June 22d, having just learned of the burning of the North China College, of which he is president. The article, written shortly before his departure, is wholly apropos the present situation, and it contains a powerful protest against any dismemberment of the Chinese Empire. One can learn much about the Boxers from a paper by R. Van Bergen on "The Revolution in China and Its Causes." A second instalment of Jean Schopfer's notes on "Amusements at the Paris Exposition" treats particularly of theatres, panoramas, and other spectacles. The panoramic feature has been carried to the last point of novelty, and without leaving the Exposition grounds one may journey to Siberia by train, to the Mediterranean by boat, and to the mediterranean by balloon.

The special features of the September Review of Reviews are an exhaustive presentation of the Chinese problem in its very latest aspects, by Talcott Williams: "Missions in China: A Defense and an Appreciation," by James S. Dennis, D.D.; "Japan's Present Attitude Toward China," by Joseph King Good-

rich; "America and the Reconstruction of China," by William N. Brewster; "Pressing Needs of the Philippines," by Maj. John H. Parker, U. S. V.; illustrated character sketches of King Humbert of Italy, and the late Colis P. Huntington; and an illustrated article on "The National Prohibition Party and Its Candidates," by Edward J. Wheeler.

The Collegiate and Educational articles that appear regularly in *The Delineator* from the pen of Carolyn Halsted, are far more than newsy chit-chat. They have the serious intention of either informing the outer world regarding purposeful developments in college methods, or of aiding the student to be more, to do more, and to get more than appears on the surface of college life. Her September contribution consists of "Suggestions to the New Student." It is wise and can be read with profit by the new, to whom all things collegiate are novel, and by the old student for whom the early experiences of collegiate life are becoming mere hazy memories.

Alum Baking Powders

CONGRESS ACTING TO SUPPRESS THEIR SALE.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the Committee to be adulterated or made from injurious ingredients, it would be of inestimable value to the public.

The recommendations of the Committee that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders which chemists have found to contain alum:

BAKING POWDERS CONTAINING ALUM.

K. C. Contains Alum.
Manf. by Jacques Mfg. Co., Chicago.

CALUMET. Contains Alum.
Manf. by Calumet Baking Powder Co., Chicago.

HOME. Contains Alum.
Manf. by Home Baking Powder Co., San Francisco.

BEE-HIVE. Contains Alum.
Manf. by Washington Mfg. Co., San Francisco.

CLOVER LEAF. Contains Alum.
Manf. by Pacific Mfg Co., Los Angeles.

It is unfortunate that many manufacturers of alum baking powders state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.

THE DANGER OF IRREVERENCE.

It has been said that this age in which we live is notable for irreverence, and that America is peculiarly given to that sin. How lightly we speak of it, not knowing that no character is so hopeless of transformation as the character set in frivolous irreverence. Men may perform, under stress of temptation, most shocking acts of sin, but if in the deeper parts of their natures there is, after all, a reverence for sacred things, conscience has a foothold, and their recovery may be wrought. There is no such hope for the flippant fool out of whom all reverence for God, for his Word, his sanctuary, his holy day, his faithful people has gone. There is no argument nor arrow in all the Scripture for a character fixed in irreverence. The heart of a fool is invulnerable.—[C. I. Schofield, D.D.]

We may not understand God's providences and many of the workings of his laws, but we can do his will as he gives us wisdom and be happy in the work.

The tombs where the noble dead sleep are the affections of the hearts of those whom their lives blessed.

Not all good things remain good indefinitely. To keep up with the times one must move with the times. If a man continues to do exactly the same thing, and in the same way that he did it a quarter of a century ago, he is not doing the same thing, for he is working under very different circumstances. Though he has not moved on, the times have, and his relations to men and things are very much altered. If one would produce, therefore, just the same effects on them as once he did, he must do it

Some readers of the Bible take exception to the fact that it is sometimes recorded that "God repented." But it should be remembered that in the Hebrew language "to repent oneself" often practically means "to have compassion on others." For examples in *Psa. cxxv: 14*, "The Lord shall *repent himself concerning his servants*," means, The Lord shall have compassion on his servants. Likewise in *Psa. xc: 13*, and *Deut. xxxii: 36*.

Little men can never do great things.

People think it fanatical when you tell them that the mission cause is the one great enterprise of the world. But why should it seem unreasonable? Is it not a plain, simple truth? When you hire a man and pay him wages, is it fanatical to expect him to work for you? The world was under condemnation of death because of sin; Christ came and redeemed the world with his life and death, inaugurated the great plan of salvation and turned it over to man to occupy and carry forward till he come. After we are bought with a price, is it fanatical to say that we should be true to our

Help for Weak Women



Thousands of women endure the tortures of living death and at last succumb to the diseases peculiar to their sex without knowing of the life and health which is theirs if they use Dr. Williams' Pink Pills for Pale People, an ever faithful remedy that cures where all others fail.

Mrs. Grace Campbell, of 361 Logan Street, Grand Rapids, Michigan, relates the following story:

"The birth of my first child left me in a deplorable condition. My system was broken down and I suffered from general debility. I was exceedingly nervous and rheumatism often troubled me. My appetite failed me and the most delicate and inviting food failed to tempt me. I was thin and pale, and had neither energy nor ambition. My case had been growing steadily worse for two years. I had used several so-called remedies but found no curative qualities in them.

"In the summer of 1898, I was visiting my grandmother in Ludington, Mich., and there learned of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People. I tried the pills and had not finished one box before I felt much better. I continued them through the year and the result was a perfect cure. I am no longer nervous nor rheumatic and have more than regained my lost flesh. I certainly recommend the pills to all who need them and their results have always been beneficial."

Signed

MRS. GRACE CAMPBELL.

STATE OF MICHIGAN } ss.
COUNTY OF KENT.

Subscribed and sworn to before me this 26th day of July, 1900.

SEAL

B. F. BARENDSEN, Notary Public.

Dr. Williams' Pink Pills for Pale People

are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams Medicine Company, Schenectady, N. Y.

obligations? The only work Christ has for us to do is to redeem the world from sin, the work of the great mission cause, and we can

It is possible to be a glass-eyed Christian, a dead member in a living body.

How much more deeply would the channels of our lives run, how much more would we enjoy our lives, how much less would we worry over the little things, and how much more attention we would be able to give to the great thing of life, if we would just sit down sometimes and think.—[H. S.]

Three turpentine plantations, 10,000 acres each will soon started in the South.

THE continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

CARRYING OUR BURDENS CHEERFULLY.

If a strenuous soul be sad, so much the worse for him and his cause. So far he is a man of mistake and unfaith. He is trying to shoulder more of the universe than one man can carry. More than a man can carry comfortably is a man's share—there is so much to be carried. Let us trust God and, right in the strain, we may find our mouth filling with his gifts of laughter. Loneliness, moroseness, discontent, impatience, anxiety—leave them for unreligiosity. The grim face, the "brow-contracting sore," belongs not to one who feels, as he walks, that he walks with God. For him the open look, the laughing eye, the ready greeting to any and all, as from "a heart at leisure from itself."—[Rev. W. C. Gannett.

There is a difference between work and labor. Cheerful work that we have strength for is pleasure. Labor that frets and is beyond our strength wears us out. A ship "works well" even in a storm when her machinery is in order, and she rides triumphantly over the waves. She "labors" when something is wrong or the storm is too heavy for her. We "labor" because the storms of life are too heavy for us, and sin has put the soul's machinery out of order.

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters their thoughts.—[Wesley.

The life that Jesus gives us is happy life. There is but one way to be happy, and that is to be useful; the useful child is the happy child. God has made everything for some particular place, to do or to be some one good and useful thing. Things when in their places are right; people when in their places are, or may be, content. To forget one's self, to think of others, and to live to be useful is the true way of happiness. Now, we have a right to be happy; it is our duty to be happy; and if we are not happy, there is something wrong. But when I say we must be happy I do not mean that we must have everything that we want, laugh very much, and do just what we like. No, that is not happiness. Really happy people are quiet, sober, cheerful people, people that are doing good, that are in their right places, and that are right and contented in them.—[J. Colwell, in Good News for Children.

Christ is God's appeal to all that is in man. What is sadder than a soul in which all hope has died?

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

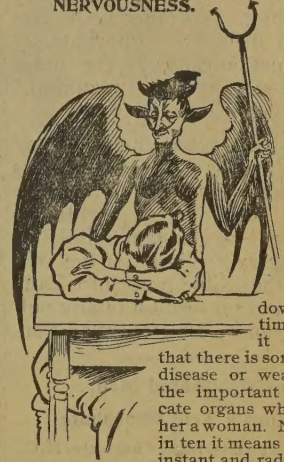
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Life of D. L. Moody

Some of our agents are making \$5 to \$10 a day. Send for outfit at once to R. R. Patterson, 429 Montgomery St., San Francisco, Publishers' Agent for the only authorized Life of D. L. Moody, by his son.

THE FIEND OF NERVOUSNESS.



When a woman's mind is constantly filled with nervous unreasoning dread and apprehension it shows that her entire nervous system is disordered and broken down. Nine times in ten it indicates that there is some special disease or weakness of the important and delicate organs which make her a woman. Nine times in ten it means that some instant and radical measures must be taken to save her from complete mental and physical wreck.

"I was so nervous I couldn't bear to hear the sound of my own voice when alone," says Mrs. Brittenham, of Davenport, Thayer Co.

"I felt as though there was some one ready to grab me if the least sound was made. I really cannot describe the feelings I had, but I can say I have no such ugly feelings now and I trust I never may again. I was suffering from female weakness and very much from nervous prostration.

"I was not able to do anything. I could not sit up all day. I had not sat up all day since the birth of my baby, four months before I began to take Dr. Pierce's medicines. I took one doctor's medicine for four months but did not get along at all; so, discouraged, I thought I would try Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery.' I took six bottles of the 'Prescription' and nine of the 'Golden Medical Discovery' and used Dr. Pierce's Pleasant Pellets along with the other medicines, and I can say they have done wonders for me.

"I do all my work now and feel better than for two years. I had not eaten anything for three months except some kind of soup and crackers; now I eat anything I want. I believe I owe my health to Dr. Pierce's medicines."

Discouraged, broken-down women should write to Dr. R. V. Pierce, at Buffalo, N. Y., and learn how carefully he studies into these apparently hopeless cases. He will send without charge, (in a plain sealed envelope) the best advice of a capable, experienced physician.

CHAS. H. JACOB & CO.
Funeral Directors & Embalmers
318 Mason Street
Bet. Geary and O'Farrell
Telephone Main 5213 San Francisco

MURRAY M. HARRIS Organ Builder

Church, Chapel and Parlor Pipe Organs
657, 659 San Fernando St.
LOS ANGELES, Cal.

Factory larger and employs more men than all other organ factories combined west of St. Louis. Catalogue free.

TEL. MAIN 283

"The Bible is equally adapted to the wants and infirmities of every human being. No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind."
—Chancellor Kent.

The noblest achievement of any Christian man is to live so that his conduct and character will be a perpetual incentive to righteousness, as well as constant rebuke to evil. Practical religion is the religion of the Bible put into daily practice, and no sermon in any pulpit can be more effective than that.

For Debilitated Men.

Horsford's Acid Phosphate

Dr. J. B. ALEXANDER, Charlotte, N.C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

Summer Boarding

Pleasant Rooms
and First-Class
HOME COOKING

Free Access to the Famous Pebble Beach; also Moss Beaches. . . .

Salt Water Bathing, Pleasant Woods and Streams, Hunting, Fishing, Etc.

Terms Reasonable

MRS. C. F. WILSON

PESCADERO, San Mateo Co., Cal

H. LE BARON SMITH

The American Tailor

320 Bush Street Above Montgomery

15 per cent to clergymen

Dr. C. Deichmiller

DENTIST

Fifth Floor
Rooms 3, 4 & 5
Tel. Black 2066

Y. M. C. A. Building
Cor. Mason and Ellis
San Francisco, Cal.

BLMYER BELLS
CHURCH - SCHOOL - FIRE - ALARM
PACIFIC MERCANTILE CO. SOLE AGENTS
PACIFIC COAST
308 MARKET ST. SAN FRANCISCO, CAL.

HOTEL.

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone MAIN 1535

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

Rooms to Let

BY THE

DAY, WEEK, or MONTH

HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellis Street. - San Francisco

—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to \$1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

Samuel Foster Morris Marcus
Arthur J. Foster Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO.

Wholesale Grocers

Established in 1866.

Exporters of California products.
Sole agents Top-o'-Can Butter.
Proprietors Diamond Y.A. Cheese.

26 and 28 California St.,
SAN FRANCISCO.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET,
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

SURE THINGS.

A young man asked his companion, "Don't you often pause and reflect on the uncertainties of life?"

YOU DON'T KNOW unless you have tried us, whether we cannot render you valuable services. We do serve hundreds of business and professional men—have served them for years. A month's trial order will show whether we can serve you. Better send it TO-DAY.

ALLEN'S PRESS CLIPPINGS BUREAU,
Montgomery St., San Francisco.

THE DINNER PAIL

is a little eight-page monthly, published by "Silent Workers," an incorporated company of Friends, in the interest of helpful educational work they are doing for the world. Character building is their aim, "Others" is their motto. Annual subscription 25 cents; stamps will do. Can you spare this much for "others," or send postal for sample copy. Address "Silent Workers," 934-936 Harrison St., San Francisco, Cal., U.S.A. "THE DINNER PAIL will be whatever its friends make it," writes an interested Friend.

G. W. Keeler H. E. Snook G. P. Prechtel

Golden Gate Undertaking Co

2425-2429 Mission Street
Telephone Mission 102

C. H. Ashley
H. S. McCurdy
Assistants

"No, no; I'm too busy looking after the certainties. It takes all my time to keep track of the sure things."

There are many uncertainties which we are not able to forecast, but there are many present duties which should be performed each day in which there can be no uncertainties.